# The Relief Society Magazine

NO. 8 LESSONS FOR NOVEMBER AUGUST, 194

# RELIEF SOCIETY

# Centennial Personal Souvenir

## NOW AVAILABLE FOR PURCHASE

## CENTENNIAL COMMEMORATIVE PLATE

This pottery plate, 10½ inches in diameter, depicts the first Relief Society meeting h in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beau ivory plate, with costumes in a variety of colors. The plate is bordered with gold-colo wheat heads. The inscription on the back gives information as to the organization, sco and purposes of Relief Society. Price $1.50, postpaid.

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A special centennial commemorative book will soon be issued by the General Bo This valuable book, consisting of 96 pages, size 9x12 inches, will set forth in picture story the history of Relief Society from its beginning to the close of its first century, M 17, 1942. The book will be bound in a blue paper book cover with its title, "A Centena Relief Society," and the centennial insignia stamped in gold. The price of the book has kept as low as possible—fifty cents per copy, postpaid—whether single copies or qua lots are ordered.

Orders cannot be accepted without the remittance of fifty cents per copy. A specia card will be sent with all copies of the book designated as gifts. Order from your ward R Society Magazine representative or direct from the General Board.

All articles listed above are obtainable only from
General Board of Relief Society, 28 Bishop's Building, Salt Lake C

# The Cover

## Garfield Beach—Bathing Resort of Pioneers

T. J. Howells, M. D.

T the extreme south end of the Great Salt Lake, less than fifteen miles west of the limits of Salt Lake City, was located the prominent Pioer bathing resort known as "Garfield." It was the outgrowth and lmination of several similar resorts established earlier in that region, d in its day it eclipsed all others as a pleasure resort for Mormon Pioers and their families.

A narrow-gauge railroad connected this establishment with Salt ke City, and in the 1880's and 1890's the resort was a thriving affair. cursions were conducted from all over the state during the summer this then famous resort where the bathing and the beach had become e most popular in the intermountain region. It was with difficulty, pecially on holidays, that this inadequate railroad was able to transrt the people to and from the resort.

Children looked forward for weeks to this annual trip and the bath the Great Salt Lake. Mothers crowded good things to eat into large skets, and trips to "Garfield" were events never to be forgotten. Our thers loved it—it was the scene of their romances, the meeting place their friends and a place for the reunion of families.

The stimulating bath in the salt water, the clear air, the soft sumer breezes, music, and dancing made this resort a magic word in the mes of the people. To the children it was a fairyland of amusement, owded with good things to eat, cold soda water, wading, and loads fun.

Today, to those who remember that once famous beach resort, the ord "Garfield" conjures up in our memories delightful times, wholeme entertainment, and golden sunsets reflected in the clear waters the beautiful lake.

Note: The picture on the cover, by Dr. T. J. Howells, indicates all that is left the bathing resort of "Garfield," now some distance from the shore. Across the ke, in the background, is Antelope Island, interestingly and historically tied to e early history of the Mormon Church.

Cover arrangements are by Evan Jensen.

The frontispiece photograph, "Relief Society Centennial Tree," is y Irvin T. Nelson, Church landscape architect.

# The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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RELIEF SOCIETY MAGAZINE

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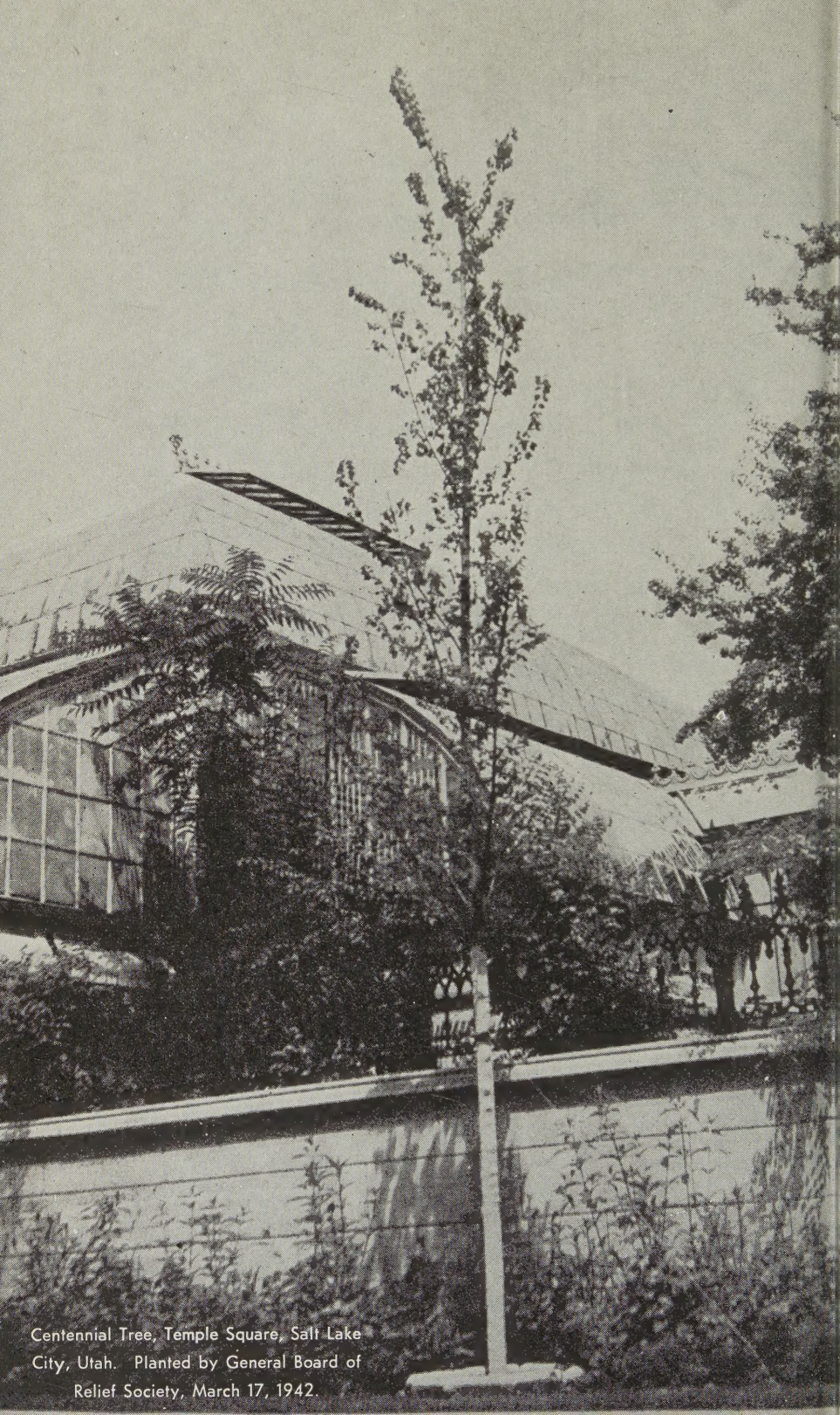
# The Tree Speaks

Maurine Jacobs

Skybroom, you call me,
Watching my tall branches
Rake the blue and summon clouds
To bring you sustenance and shade.
My roots grope deep to bind the soil;
My veins distend to gather rain,
Elixir of life for you and yours;
My branches spread to give surcease
And bring you hope through beauty.
In my wise passing,
    Houses take their shape;
    Books, their form;
    Stoves, their fuel.
In my needless death,
    Floods sweep the land;
    Desolation reigns;
    And man is cursed.
I am both beauty and necessity.
I am earth-healer, water-saver.
I am earth's skybroom.
I am content.



Centennial Tree, Temple Square, Salt Lake City, Utah. Planted by General Board of Relief Society, March 17, 1942.

RELIEF SOCIETY

. 29, No. 8 **MAGAZINE** AUGUST, 1942

# Under Divine Charter

*Leo J. Muir*
*President, Northern States Mission*

THE request that I should prepare this article has led me to a somehat thoughtful analysis of the Reef Society of the Church of Jesus hrist of Latter-day Saints. I am nturing to set forth in these brief ragraphs the impressions that have me to me as I have proceeded in is study. I hope these impressions ay prove interesting to all who read em, even though they may be obous and commonplace.

Let us begin with the impressive ct that this Society obtained its arter and received its commission der divine inspiration and guidce. This is the basic consideration any logical examination of this neficent Society. It was born unr inspiration from God. Its charter d not come from some previously isting women's organization. It is ubtful that the humble group of men who sat with the Prophet and s associates at the organization of is Society could have obtained a arter under any women's organizan—had there been such organizans. There were no installation remonies, no sumptuous banquet, publicity, no glamourous program. Eighteen humble women, modestly attired, met in the lodge room on the second floor of the Joseph Smith Store building in Nauvoo. There they sat in the presence of the Prophet Joseph Smith and his two associates, John Taylor and Willard Richards. The Prophet announced the purpose of the Society: it should care for the poor, minister to the sick, comfort the sorrowing, teach righteousness, and build up and strengthen the morals of the community. Here indeed is a noble commission! Here, also, a divine charter! It is interesting to recall that the meeting was opened by the singing of that most fervent of all Latter-day Saint hymns: "The Spirit of God Like a Fire Is Burning."

I think we have in this brief account of the organization of the Relief Society a clear indication of its lofty function. Its activities cover that interesting borderland where the *spiritual* and the *temporal* coalesce. Here the loftiest reaches of Christianity find application and fulfillment. Here the idealism of the Christian faith manifests itself in the handicraft of Christian service. No

FACSIMILE OF TWO PAGES OF MINUTES OF ORGANIZATION MEETING OF RELIEF SOCIETY, MARCH 17, 1842
In Handwriting of Eliza R. Snow, Secretary

The previous question was then put — Shall this Society be called The Female Relief Society of Nauvoo? — carried unanimously.

Pres. J. Smith — I now declare this Society organized with Presidents and Counsellors &c. according to Parliamentary usage — and all who shall hereafter be admitted into this Society must be free from censure or received by vote.

Pres. J. Smith offered — — — $5,00 gold to commence the funds of the Institution &c.

Pres. Emma Smith requested that the gentlemen withdraw before they proceed to the choice of Secretary and Treasurer, as was moved by Pres. J. Smith —

Willard Richards, Sec.

The gentlemen withdrew when it was

Motioned and secon.d and unanimously pass'd that Eliza R. Snow be appointed Secretary, and Phebe M. Wheeler Assistant Secretary. — —

Motioned, secon.d and carried unanim.ly that Elvira A. Cole be appointed Treasurer —

Pres. E. Smith then arose and proceeded to make appropriate remarks on the object of the Society — its duties to others also its relative duties to each other Viz. to seek out and relieve the distressed — that each member should be ambitious to do good — that the members should deal frankly with each other — to watch over the morals — and be very careful of the character and reputation of the members of the Institution &c.

P. A. Hawkes — Inquires — What shall we reply to interrogatories relative to the object of this Society?

Pres. E. Smith replied — for charitable purposes.

Moved and [illegible] that Bro. Elbridge be admitted as a member of this Society—

Sis. Sarah M. Cleveland donated to the fund of the Society — — — — — — — — $ 12½

Sarah M. Kimball do — — — — 1, 00

Pst. Emma Smith do — — — — 1, 00

Sis. E. A. Whitney do — — — — 50

Pst. E. Smith said that Mrs Merrick is a widow as industrious — performs her work well, therefore recommend her to the patronage of such as wish to hire needlework — those who hire widows must be prompt to pay and inasmuch as some have defrauded the laboring widow of her wages, we must be upright and deal justly — —

The business of the Society concluded — the gentlemen before mentioned returned —

Elder Richards appropriated to the fund of the Society, the sum of — — — — — $1, 00

Elder Taylor do — — — — 2, 00

Elder [illegible] addressed the Society by saying that he is much gratified in seeing a meeting of this kind in Nauvoo — his heart rejoices when he sees the most distinguished characters stepping forth in such a cause which is calculated to bring into exercise every virtue and give scope to the benevolent feelings of the female heart — he rejoiced to see this Institution organized according to the law of Heaven — according to a revelation previously given to Bro E. Smith appointing her to this important calling — and to see all things moving forward in such a glorious manner — his prayer is that the blessings of God and the peace of heaven may rest on this Institution henceforth — —

The Choir then sang Come let us [illegible]

other society of women, so far as I have ever heard, proclaims for itself a divine origin. No other women's society, so far as I know, is commissioned to function in the activities above specified for the Relief Society of the Church of Jesus Christ of Latter-day Saints. Let me repeat that the activities of this Society cover that fruitful borderland where the spiritual and the temporal coalesce. There could be no higher commission entrusted to any organization. This assignment to womankind parallels the authority and commission of the Priesthood entrusted to men.

Ministrations of the Relief Society though temporal in nature, fulfill and realize the greatest of all spiritual precepts and admonitions. Let us reflect upon a few of these precepts:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Inasmuch as ye do it unto one of the least of these my brethren, ye have done it unto me.

He that findeth his life shall lose it, and he that loseth his life for My sake shall find it.

Lovest thou me, Peter? Feed my sheep.

But when thou doest alms, let not thy left hand know what thy right hand doeth.

But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.

Blessed are the peacemakers for they shall be called the children of God.

Thou shalt love the Lord thy God . . . and thy neighbor as thyself.

If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Love is the fulfilling of the law.

These are the most auspicious service beacons known to human experience. Relief Society functions in th fulfillment of these loving ma dates of the scriptures. The doctrin of Christian love constitute the ob jectives—the bill of particulars—the commission given this Society

THE service of the Relief Socie is a vision of what is to be. It its exalted function to make dream come true—to fulfill the law throug love. Only into the gentle hands women could this high service b given with assurance of fulfillmen For more than a century the lovin ministrations of the women of th Church have certified to the divin purpose of this Society. This divin purpose asserts itself not only in th service performed, but also in th growth experienced. The greate product of service is growth. Th loftier the service, the more noble th growth. Out of the service of Relie Society have come soul-chastenin consecration to duty, tender lov power, and vital spirituality.

The work of the Relief Society soul-enriching. It bids not alone f self-sacrifice; it bids for self-fulfi ment, self-realization. The noble womanhood is attained and realize through the loving service to whic this Society leads. The loveliness womanhood is but the flowering devoted service. The genius of th work of the Relief Society is love the love of woman for womankin the love of woman for humanity, th love of woman for that which is pur ideal, sacred. God implanted th seeds of such love in every woman heart. That love—God ordained is the most potential service-pow known to human society. Woma kind, love empowered—God's ben

ent agency of conservation! In her blest role every woman is such an strument in God's hands.

Horace Mann has given us this ofound thought: "Ideality is only e avaunt-courier of the mind, and here that goes in a healthy and nor- al state, I hold it to be a prophecy at realization can follow."

The idealism entertained by the omen—the mothers—who make up e Relief Society of the Church of sus Christ of Latter-day Saints is propitious harbinger of the ideal e—of that peace, love, and abun- nce of which the Savior spoke so equently. The activities of this ciety are pointed in that direction. rough such activities the ideal kes form and dwells among us.

We have been speaking of the eal and its realization. Let us not o quickly reach the conclusion that, her as a society or as individuals, e have reached, or may soon reach, e service-power here foreshadowed. et us be happy that we are rightly inted. A great service is soul- astening. Latter-day Saint women ve experienced more than a cen- ry of such self-refinement and soul- owth. As individuals and as an or- nization the women of the Relief ciety have achieved much growth d refinement. However, it will be mitted that they still fall short of e preparation demanded under eir high commission. Perhaps in e mechanics and in the technique social service they occasionally ch the desired standards. Of this ey may be proud. The failures ich most impair their success are ose which arise out of their lack spiritual qualification.

The "esprit de corps" of Relief ciety activities is sisterhood—the power of gracious womanly coopera- tion. Of all social manifestations, a well-poised sisterhood is perhaps the noblest and most potential. Most good men admit that the sisterhood of woman is not only a more conser- vative but also a more hopeful factor in human brotherhood than is the spirit of fraternity among men. In the promotion of civic cleanliness, community morals, social justice, temperance, and Christian living, women, individually and through their organizations, have been far more effective than men. Because Relief Society is committed to the loftiest of ideals, to the most sacred of principles, it may well claim its place at the front of all women's or- ganizations of all sisterhoods. Its work parallels that of the Priesthood and is protected and guided by the influence of that sacred power and commission given to men. Its scope is world-wide; its opportunity unlim- ited. It is the perfect sisterhood.

We must conclude with this para- graph. We have said that in the Re- lief Society, operating under divine charter, the *idealism of the Christian faith and the handicraft of Christian service coalesce.* The perfection of this service—the service to which the Society is commissioned—is the ul- timate goal of civilization. Through the triumph of these ideals, mankind will bring into reality the "Land of Promise," the "life abundant." The "hope of Israel" is the assurance men have that the ideal will become real, that good will triumph over evil, that "love will fulfill the law," that the Kingdom of Heaven will be found "at hand," and the Kingdom of God manifest itself "within us."

Be ye therefore faithful to your stewardship.

# The Social Effects of Alcohol

*Dr. Harold T. Christensen*
*Brigham Young University*

SO widespread is the spirit of individualism today that many people are trying to emancipate themselves from the control standards of society, and are thereby attempting to live independently, without social responsibility. "What I do is my own business," they say; and then they proceed to prove it by breaking every law of man, nature, and God. Now this highly individuated hedonistic philosophy is all wrong. We are our brother's keepers, and they ours. Each of us is the product of the personalities and the cultures around him; and like it or not, the actions of each do affect others, and, to a small degree, help shape world history. Society therefore has a right to concern itself with the behavior patterns of individuals.

One of these patterns is that of drink. Alcohol is older than civilization itself, but at no time in history has it been more of a social problem than today. The speed and complexity of these times seem to have uprooted the morals of the ages and to have left man alone and confused. And in this frame of mind man often drinks. But it is the contention of this article that he has no moral right to do so; there are no individual rights apart from social welfare, and the social repercussions of the drink perversion are alone enough to condemn it.

This is not a temperance tract, however. Nor is it an attempt to moralize or preach on the subject. The effects of alcoholism upon both the individual and society are so reaching and so devastating that thinking person must recogn them. Our problem is to get peo to think, and then to act accordi ly. Shame and fear may deter awhile, but only knowledge, in atmosphere of fairness and respo bility, can determine permanent rections of conduct. Temperanc not a matter of virtue alone; it i matter of intelligence also.

### *Drinking In Our Day*

Let no one imagine that the al hol problem is limited to an oc sional drink of a few depraved in viduals. There is abundant evide that the habit is widespread, even our "best" communities. Figu from the Liquor Control Comm sion of one of our states show t over five million dollars have b spent in this state alone over the p twelve months for distilled spi and wines; this represents nearly dollars per capita. In terms of gall consumption the figure approac one million, or an average of tween one and one-half and two g lons for every man, woman, a child in the state. Furthermore, to expenditures for liquor in the st during the last twelve months creased more than a million doll over those for the corresponding riod a year ago; and none of th figures include beer, which is c sumed at a rate many times that distilled spirits and wines. Alcoh has become one of the major ind

ries, and it is high time that we awaken to the problems it creates.

One reason for this apparent increase in liquor consumption is the war hysteria that surrounds us. In the haste and confusion of the day, many are losing their poise and moral integrity. Some are adopting a "last fling" philosophy, an "eat, drink, and be merry for tomorrow we may die" point of view. Others are turning to drink as an escape from their worry or their sorrow over the loss of a loved one. Still others are finding alcohol a tempting diversion from the monotony of their jobs and an outlet for some of their new-found money. The soldier boy is often exposed to new experiences and hardships that tempt him to drink, and being removed from the stabilizing and sobering influences of friends and loved ones at home, he too frequently yields. War is a social earthquake, and drink is one of the vultures that follow in its wake.

We must win this war, but we will never do it by alcohol. From Pearl Harbor to the present there is evidence that drink cuts down the coordinated efficiency so essential to success in modern combat. There are some today who are foolishly arguing that the soldier boys should have their liquor and other vices for the sake of morale. This is all wrong. Morale is imperative, but it cannot be built up or maintained in this way. The problem is not a choice between morality or morale; there is no necessity of choosing between the two. *Morale based upon morality is* the only kind that will stand up under strain and endure over time. Temperance is essential to good citizenship whether in time of war or in time of peace. May we be wise enough to realize this before it is too late.

*Personal Disorganization*

The entire life organization of the person who drinks is thrown off balance—temporarily while under the influence of liquor, but permanently through the impact of this experience upon his personality. Drink has the tendency to dull the finer sensitivities of man and to remove his moral inhibitions. When intoxicated, man reverts to the beast. No wonder, then, that the drunkard loses caste; no wonder society comes to mistrust, pity, and even despise him.

There is a negative relationship between drink and efficiency, regardless of the activity considered. The inebriated individual may think he is doing well, but those around him know better. As a matter of fact, this deluded state of mind, which makes the drinker attempt with confidence feats that he is not qualified to execute, is one of the chief dangers of drink. We are told that gasoline and alcohol are not made to mix, and the frequent newspaper reports of automobile accidents because of drunken drivers make us realize that this is true. When hiring persons for responsible positions, employers almost universally pass by those who drink, as is well known, for drinking blunts the finer judgments and skills of its victims and leads to both irresponsibility and inefficiency.

Since drinking temporarily removes social restraint and places man back upon the animal level, it is understandable that the conduct of the drunkard is so often antisocial. Crime and delinquency are encouraged by alcohol. Sometimes

the would-be delinquent drinks to secure the reckless bravado needed in execution of his contemplated crime; but more often, perhaps, the crime is unpremeditated, resulting directly from the suggestibility and the social inadequacy of the drunkard.

Sex delinquency and drink are very closely interrelated. While there is no claim that intoxication stimulates desire, it does remove the moral reserves and defenses built up in society, thus throwing individuals back upon their original impulses. It is well known that intoxication and seduction often go together; alcohol has become a means by which sex is exploited, and the growing tendency for women to drink makes this problem all the more serious. It is unfortunate that so many women in their struggle for equality with man have absorbed his vices before they have his virtues. It is true that sin, in whatever form, is equally wrong for both man and woman. But woman's position traditionally has been that of refinement and moral guidance, and unless this can be at least partially maintained, one hesitates to think what may happen to our civilization. Drinking is demoralizing for anyone, but because of her past standards and her present influence over man, drinking for woman seems to be particularly vicious. Chastity and temperance are twin virtues.

Mental disturbances are also often directly traceable to alcoholism. Every year in this country some five or six thousand persons are admitted to hospitals for mental disease under the classification of "alcoholic psychosis." In fact, this is one of the most common types of insanity, as shown by the records. But the records reveal nothing of the exter that alcohol contributes to otha neurotic and psychotic conditions b contributing first of all to soci maladjustment. Drink is a very re factor in the disorganization of pe sonality; and disorganized individ als fall out of life's race early becau they cannot successfully compete, o they turn anti-social, or psychopat ic, and in extreme cases they eve resort to suicide. Drinking is exper sive whichever way one wants t look at it, but the cost in person misery is far greater than the cost i dollars and cents.

*Social Consequences*

Personal and social disorganizatio are two different aspects of the san thing, for society is made up of ind viduals. When we say, therefor that alcohol results in personal di organization we also imply that s ciety in general is disturbed. The i dividual cannot live entirely alon as we have already said; every act h performs reverberates through th groups he belongs to, affecting love ones, friends, and others. As an e ample of this interrelationship let look briefly at one social institutio the family.

Of all groups to which man b longs, the family is the most basic character and personality develo ment, and for this reason it is al probably the most sensitive to ne lect and abuse. The home pays dea ly for the indulgences of its mem bers, and drink is one of the mo harmful vices in which men an women indulge. Under the influen of liquor men become brutes an love turns to disgust. Self-respe and mutual confidence cannot lo survive. Verbal bickering frequent

urns into physical attack. The fam-
y income is often squandered for
quor while innocent members are
n need. Sometimes the breadwin-
er loses his job because of drink,
nd the family is left a public charge.
he picture is not a happy one, but
is real; alcohol and successful
ome life are simply not compatible.
Similar analyses might be made
oncerning the effect of drink upon
ther social institutions; but wheth-
r one chooses to view the church,
he school, the government, or some
ther institution, the picture is
verywhere the same. This is a con-
used and conflicting world in which
e live; and although it likely would
ot be perfect even though it were
ithout drink, it would be a far, far
etter place than now.

### Our Task

Men and women drink for many
easons, but usually there is a desire
o let down, to forget worries and
roubles, to escape from reality. Our
ask is to face the issue realistically,
o teach the consequences of indul-
ence, and to show that there is no
unning away. Escapism is a delu-
on; problems are not solved by for-
etting them during a few hours of
runken revelry. As a matter of fact,
roblems are usually accentuated by
ebauchery, and participants are
eakened for the fight ahead. Our
b is to know and to teach that the
rength of character comes from re-
stance and struggle, not from in-
ulgence.

If the alcohol problem is ever
olved it will be through both edu-
ation and motivation. There is too
uch ignorance on the effects of drink, and too much indifference toward its consequences, both private and social. Commercial interests, motivated by the desire for profit, use all sorts of artful appeals to advertise their liquor products. Those who already have the habit of drink use various social pressures for inducing others to follow suit in order to seemingly justify their own behavior and avoid social disapproval. And the public is altogether too gullible in accepting the point of view of these special-interest groups. There is a genuine need for all to understand the effects of alcoholic drink and to accept a social responsibility in its control. Drinking is not the "smart" thing to do, although there are many who would have us think so. One does not have to take a drink in order to be a good "sport," although there are individuals and groups that like to interpret it that way. Rather the reverse is true, the "smartest" person and the best "sport" is the one who is able to resist the crowd and remain loyal to his ideals, while really the poorest "sport" of all is the one who tempts another to desert his standards for a drink or for some other indulgence under the guise of sportsmanship. The anti-social effects of drink are many and far-reaching. Our task as Latter-day Saints, is to discover the truth in these things, and then to live by the light of this truth. Intelligent living is righteous living. We can do much to alleviate, if not eliminate, the problem of alcohol by informing ourselves of its consequences and by holding fast to the spiritual values of Mormonism for motivation.

# How Shall We Preserve the Mental Health of Our Children in Wartime?

*Mark K. Allen*
*Psychologist, Utah State Training School*

No. IV

THE experience of England teaches us that children bear the shock of actual war at least as well as their parents. But in addition to this, perhaps the greater part of the war burden will fall on our children. A great share of the tremendous war debt will be their responsibility. The task of reconstructing a world broken by war will largely be theirs. Many of our homes will be broken by war casualties, and many children will be forced to "go it alone," like their great-grandparents did in pioneer days.

Certainly no generation of children has faced a greater challenge than that faced by the generation of today. Children of today will have the task of making a world fit for democratic living. They will have the great challenge of constructing a world for their children which will be secure against aggression—a better world than the world of today.

One great source of hardship for us adults during this war springs from our failure to learn that freedom cannot survive without a sense of responsibility to the group, and failure to discipline ourselves to place the public good ahead of personal convenience. Not until now that the enemy approaches our shores—and for many, not even now—have we begun to realize that, as Marshal Petain said of the French people after their fall, "We have been having too good a time."

Parents, then, have two great challenges today: first, to save for our children the world from military bondage; and, second, to teach our children habits, attitudes, and ideals which will adequately qualify them to rebuild and live in a democratic society. This is not an academic question of concern only to our schools, but is primarily a task for our homes. Training for freedom and responsibility begins in the cradle. It commences by teaching the child all through his growing period to do for himself everything he is able to do, and by teaching him to forget at proper times his immediate personal benefit for the good of society. This training is the forerunner of that virtue most urgently needed today; namely, willingness to give to one's government at least as much as one takes. The recent period of governmental assistance has brought to light how common is the desire to take from government benefits grossly disproportionate to what one contributes.

WITH the great challenge in mind that we must prepare our children for democratic living in the postwar world, let us consider some parental problems of the present. First of all, let us look at the mental health of the children of England. Many anxious mothers perhaps imagine that bombings, deprivation, and the general terror of war would likely make children very nervous, if not driving many to actual mental

akdown. Fortunately, there is e foundation for this fear. In gland, children have lived ough ruthless bombings with sur- ingly few cases of actual war neu- es. In a broadcast from England January, the following state- nt was made: "Our experience ht to encourage them. The ool medical officer of the county London reported last week that re was no evidence among Lon- children of nervous disorder or ck caused by air raids. They stood is well as adults, maybe better. r did living in air-raid shelters do m any harm. We had no epidem- of disease.

The bad effects seemed to be t on their education. When hun- ds of thousands of the children re evacuated to the country, there a shortage of school buildings. e schools were taken over for ilian defense, and a good many dren got little or no education. nen the problem was fully under- od it was put right, and by last e nearly 98 per cent of British dren were once more getting -time schooling.

The second bad effect was an in- ase in what is called juvenile de- quency, but what the ordinary ent calls 'naughtiness.' A lot re children got into trouble with police in the first year of the war in in the last. . . . The causes were efly the breaking up of the home and home discipline. Fathers e in the army and mothers were ng war work. Children had too ch time on their hands. Not be- able to go to school, the ease of ling from bombed buildings and excitement of the war in general lped them to misbehave."

(Quoted from an excellent bulletin of U. S. Children's Bureau, "To Parents in Wartime," page 18.)

One of the most serious effects on the English children grew out of their mass evacuation without adequate social placement services. Sometimes their own homes were destroyed or threatened and large numbers of children were moved in great haste to centers where a mother's intimate contact was lost. *This uprooting of the normal affectional bonds between members of the family is the most serious mental hazard of war.*

EVERY child requires three fundamental kinds of experience to maintain mental health: First, is the *feeling of emotional security*—the feeling of being wanted, of belonging to someone who cares. Second, is the feeling that one has "*a place in the sun*," through his achievement—a feeling of the importance of his status in society. Even small children do "cute tricks" of the "watch me" variety to give them a feeling that they are somebody. Adolescents strive earnestly, often ridiculously, to assume grown-up ways. A strong desire to appear to have arrived at adult status drives many youths to use tobacco, drive automobiles recklessly, and to hide all childish emotions, however strongly they may feel them. Third, children require experiences that lead to a *feeling of mastery over obstacles*. The desire for mastery may be effectively utilized in the preparation of our young people for future democratic living.

Mental health in childhood can be promoted through the satisfaction of the above three needs. Con-

sider first the *need for affectional bonds*. When homes are broken by fathers or brothers leaving with the armed forces, substitutes should be made whenever possible. Other adult males—uncles, cousins, grandfathers—should be encouraged to take an interest in the children. Church and other community leaders may play a part here. The Scout master and Sunday school teacher have a special opportunity.

Mothers who become occupied with war work—whether full-time defense work or part-time community service—should devote themselves more actively than usual during the hours they can spend with the children to preserve in them a sense of emotional security. Since nothing contributes more to juvenile delinquency than conditions which make a child feel unwanted or that he does not "belong" in the hearts of others, all mothers should carefully weigh the relative value to the national welfare of doing defense work compared with the contribution they might make as mothers. We are trying to win this war for the future generation—but let us not lose for democracy this future generation in our zeal to win the war.

Second, the child's *need for a feeling of status or importance* can be effectively utilized during the war effort. Many civilian assignments can, and should, be given to children. Special titles such as "Junior Aircraft Spotter" or "Member Junior Red Cross" often mean a great deal to the child. Cooperative projects in which children are organized for war work help to protect the child against anxiety because he can share his fears with others his age, and he can make some concrete co tributions to the war effort, thereb dispelling his fears.

The following excerpt from a r port on last year's war work of ch dren in Toronto, Canada, indicat the scope of projects children ca engage in with great personal sati faction as well as substantial valu to the war effort: "The school ch dren sold war savings stamps an certificates of a total value of $33; 641.08, and, in addition, they raise $44,000 for 38 war-work agencie They collected 23,000 books an 143,000 magazines, and sent th reading material to troops in trai ing. They made thousands of a ticles, including socks, mufflers, an gloves for the soldiers, sailors, an airmen. They wrote more than 8,0 letters to ex-pupils now in acti service. They collected aluminu pots and pans, lead foil, scrap met and leather in large quantities fi war industries. One school cancell a quantity of war savings stamps an burned a $50 bond as a contributio to the war effort. Many schools p vided taggers for the Red Cro Navy League, and Greek Refug tag days." (Clarence M. Hinc *The Child in War Time*, page published by National Committ for Mental Hygiene, Canada.)

The child's third great need—t *need for a sense of mastery achievement*—can be met very w through such civilian war activiti as those mentioned above. Childr may get considerable enjoyment o of learning new skills in making w articles (knitted goods, repair clothing, and toys for evacuated ch dren), and in administering first ai for older children, an acquiring fundamental knowledge and skill

radio operation, weather forecasting, and plane construction and maintenance brings keen enjoyment.

War activities in which the family or social group can participate are especially valuable. The judicious parent can find some interesting activity for almost every age group. Already many of our children are engaged in some of the following activities: defense bond and stamp campaigns, relief fund drives, salvage campaigns, sewing and knitting projects, farm labor replacements (beet thinning, fruit gathering, weeding, and heavier farm work for the older boys), fruit canning, fruit conservation, and fuel gathering. The importance of this work will increase as the man-power problem increases.

IN addition to provision for the satisfaction of the child's needs for feeling of emotional security through affection, a sense of status through appropriate assignments in war work, and a sense of achievement through acquiring useful skills and through other worth-while accomplishments, a parent should consider also the question of how to discuss the war with children. Some mothers would say, "Oh, it is too horrible. Why worry the child with something he can do nothing about?" These mothers may not permit the child to hear radio reports nor to read nor discuss the war news. Plausible as this practice may seem, child-guidance experts are fairly well agreed that children should be frankly told the realities of the war. To withhold war information is fraught with the same dangers as withholding sex information. The important consideration in either case is that attempts to "hush" the child's questions simply whet his curiosity, and there are always other children who will misinform the child whose mother refuses to *inform* him.

One reason parents would withhold information is that they imagine the child will view events with a full realization of their seriousness, which they often do not. On the other hand, it is sometimes thought that the child will fear quite remote dangers more than he should. What the parent should do is to fit the news to the child's perspective. Reports of new invasions in Europe often meant to the child that the enemy was now on the next street about ready to invade his own playground and bedroom. In such cases, maps and careful explanations of distances and time of travel involved should be given.

On the other hand, should actual danger approach, children should be realistically prepared for the worst. Children can bear a great deal if they are wisely prepared for it. They should be as well prepared as possible to help themselves and others should emergencies arise. This teaching should not be done with alarm nor in an atmosphere of panic and desperation, but in the cool, sensible manner in which one would prepare for any difficult undertaking. Then, it is even likely to be fun for the children.

Children respond more to their parents' attitudes than they do to the dangers themselves. A mother's anxiety untempered with reason will engender more fear in children than many real dangers. Children will usually stand up under trying situations as well, and only as well, as their parents.

Children of all ages may be in-

clined to feel ashamed of their fears. They often taunt one another about their anxieties to the point that a child may learn to conceal his emotion. Fear may be both normal and serviceable—a preparation of the body and mind to meet dangerous emergencies. Children's fears should be respected, and the child should be encouraged to discuss them in order that the parent may be guided in helping him to base his fears on truth and in teaching him how best to meet real emergencies. Don't ridicule a child's fears, but give him information that will make his fears serviceable rather than a hindrance to him. The first condition, of course, in the wise management of children's fears is the proper management of our own. This means intelligently facing realities.

# A CHILDREN'S CHARTER IN WARTIME

Report Adopted March 18, 1942, by the Children's Bureau Commission on Children in Wartime

WE are in total war against the aggressor nations. We are fighting again for human freedom and especially for the future of our children in a free world.

CHILDREN must be safeguarded—and they can be safeguarded—in the midst of this total war so that they can live and share in that future. They must be nourished, sheltered, and protected even in the stress of war production so that they will be strong to carry forward a just and lasting peace.

OUR American Republics sprang from a sturdy yearning for tolerance, independence, and self-government. The American home has emerged from the search for freedom. Within it the child lives and learns through his own efforts the meaning and responsibilities of freedom.

WE have faith in the children of the New World—faith that if our generation does its part now, they will renew the living principles in our common life, and make the most of them.

BOTH as a wartime responsibility and as stepping-stones to our future—and to theirs—we call upon citizens, young and old, to join together to—

I. Guard children from injury in danger zones.

II. Protect children from neglect, exploitation, and undue strain in defense areas.

III. Strengthen the home life of children whose parents are mobilized for war or war production.

IV. Conserve, equip, and free children of every race and creed to take their part in democracy.

—Reprinted from *The Child*—Monthly News Summary—Vol. 6, No. 10 (April 1942), U. S. Dept. of Labor Children's Bureau, Washington, D. C.

# Bend in the River

*Iris Schow*

WITH mathematical precision, Natalie Gibson eased her smart navy and red hat to a perky angle, bestowing on her reflection a fleeting yet critical inspection.

"I really must dash, Mom," she asserted. "No time to talk about whether or not it's for my 'best good' to join your Relief Society."

Snatching her purse and gloves, she terminated Mrs. Reed's protest with a quick kiss and almost ran out to her roadster.

Bessie Reed moved to the window, struggling to shape into a smile the lines of disappointment on her face as she watched her graceful blond daughter drive away. It hurt, being put off, left in the middle of what she wanted to say. She knew that she, in turn, was being watched by her own aged, almost helpless mother, who sat in a comfortable chair near the window.

"Another party!" said Grandma Fuller. "Natalie goes to so many, you'd think she couldn't help but tire of them."

"She isn't really the frivolous type, Mother," said Bessie mildly. She sat down and picked up her handwork mechanically. "It's just that Natalie doesn't know what to do with herself since Joel died. This continual gadding is her way of finding something to occupy her mind. She doesn't get any real satisfaction from it."

"I know. Haven't I been through the same thing myself?" Grandma Fuller leaned forward a little, speaking earnestly. "Why, when your father died, I felt lost, Bessie. Losing your husband changes the whole pattern of your existence. It's as if the river of your life had to make a great bend and strike a new course through strange woods and thickets. You feel unable to realize where you are going. But, of course, I had you six children to bring up and the farm to keep running. There wasn't much time to grieve, with a dozen tasks always staring me in the face."

"Sometimes I almost wish Natalie had to work to support herself and Ruth," said Bessie anxiously. "With her knowledge of home economics, she could fill a position with the Farm Bureau extension service, but Joel's interest in the Gibson Woolen Mills gives her an ample income. I had thought that if I could only get her to come with me to Relief Society, she might feel that she could make a real contribution to our studies, especially in nutrition. That would give her a more wholesome social interest. But you've seen the response I get. . . . "

"She isn't unkind about it, just indifferent," pointed out Grandma Fuller.

"But indifference is so hard to overcome," Bessie stated wearily. "And now there's the Relief Society festival—a big event to honor the beginning of the Society's second hundred years of service. We've worked and planned for this for weeks. All the sisters are to bring their daughters. When I think of sitting up there as secretary, without Natalie along, sometimes I feel that I just can't go through it. . . . " Bessie's voice broke. She rose hastily, clinching her jaws together in a frantic effort to keep back the tears.

"Well," she stated, attempting nonchalance, "I'll have to scat for the kitchen, or there'll be no dinner."

Left alone, Grandma Fuller sat very still, her wrinkled chin drooping toward her chest. She understood what her daughter had left unsaid; pride kept Bessie from urging Natalie to come to the Relief Society party "for the sake of mother." She respected that pride.

If only Natalie could understand what membership in the Relief Society has meant to the women of our family since pioneer days, thought Grandma Fuller. If I could help her see how that glorious sisterhood has sustained us in our sorrows and prompted us to develop our best qualities in order to help others. . . . Once she realized these things, she would want to join.

Grandma Fuller's intent brown eyes did not see the pleasant residential street outside the window; she was looking back, down the avenues of memory. She thought of her mother, pregnant, jolting across the prairies toward Zion, forgetful of personal discomfort in her efforts to aid her "sisters in the Gospel." She remembered her own young womanhood, her discouraging life on the farm. Surely she would have given up to her longing for town life, but for the heartening example of the handful of Relief Society members out there. And Bessie, what would have sustained her back in 1917, when her sons had gone to war, if she had not shared in the faith and work of the sisterhood? Even now, it was largely because of the Relief Society activities that Bessie was so remarkably well-informed.

Grandma Fuller's chin rose purposefully. The responsibility belonged to her as well as to Bessie. She would do her best to help Natalie understand.

NEXT morning while Natalie tidied the living room, Grandma Fuller related memories of the past. "I wasn't born till '56, two months after Pa and Ma reached the Valley," she said, "but my sister Minnie was quite a big girl when they crossed the plains. She used to tell me how one night when she was left alone in the wagon with Joey and Rube—Pa and Ma were both tending the sick—she woke up to find Ma peeling off the wagon cover in a regular downpour of rain. Ma needed it to shelter a sister who was having a baby—their covered wagon was leaking badly. Well, with what help Minnie could give her, Ma took that cover down, in her condition, mind you. The children huddled together, while Minnie carried out Ma's directions to protect them as best she could with quilts and coats spread over boxes and the wagon seat. The sisters saved the mother and babe that night, with the help of the Lord, and Ma's children were none the worse for their exposure to the storm. That's what Relief Society meant then."

"Life must have been very hard in those days," murmured Natalie, the tenderness which had once characterized her expression crossing her face for an instant.

Inwardly welcoming this good sign, Grandma Fuller continued telling incidents which illustrated her own and Bessie's reasons for their devotion to the Relief Society. "And so for three generations," she concluded, "the women of our family have done whatever the Relief So-

ty has requested. We have never erlooked an hour's service or ssed giving a bushel of wheat at's been asked of us. And we've en well repaid, too, in increased efulness and information and hapness. That's why I hope you won't ss up the Relief Society, Natalie. eel sure it can mean as much to n as it has to any of us."

'Sweet old Grandma," said Natagiving her grandmother's shoulrs an affectionate little hug, ooner or later I'll join your Relief ciety, of course. But there's no ecial rush. I have plenty of friends keep my time occupied, and noly here in the ward really needs help. It isn't as if we were crossthe plains or settling the state. real want and hardship should me, you know I'd do whatever I ld to help. So don't trouble your tty head about me."

Natalie's blue eyes sparkled as she e Grandma Fuller a twinkling ile that was disarmingly affection-

Grandma Fuller had not given up. ut, Natalie, on Tuesday there's festival in honor of the beginning Relief Society's second one hund years. They're going to act out original play. The first act is to w how the Society was organized k in Nauvoo in 1842. The other s will show how the various lesson partments are conducted. There's be an act about literature, and about the work-and-business detment—they study about nutrih in this department and. . . ."

Yes, Grandma, Mom was telling about it at the table the other ." Natalie's manner was still yfully affectionate.

'Why don't you go to it, Natalie?" Grandma Fuller asked eagerly. "Then you could see a sample of each lesson department, and you'd know how the Relief Society has kept up with the times. Why, Eva Brent Laine teaches the literary lessons now she's married, and she's a well-educated member of your generation, dear."

"Oh, Eva Brent," said Natalie, "literary lessons and dramatizations are her idea of fun, but I'm afraid I'd find them a little stuffy." Then, noticing Grandma Fuller's look of disappointment, she added appeasingly, "But I'll see. Maybe if I'm not too rushed by Tuesday. . . ." She hurried away.

GRANDMA FULLER sensed that this was not a promise. By Tuesday morning she could see that Natalie had forgotten the conversation. She had related memories of some of her best experiences and spoken of her most sacred ideals, but she had failed to make Natalie see. Why? It was not as if Natalie were opposed to religion. She would have protested vehemently if her fourteen-year-old daughter Ruth had not been in regular attendance at Sunday school. Why had she not responded? Grandma Fuller leaned back in her chair, apparently relaxed, but her mind was very busy.

Suddenly she remembered the excuse Natalie had given. "Nobody here in the ward really needs my help," she had said. She thought that she was not needed. That was why she put off real duties in favor of trivial pleasures. But someone did need Natalie at the celebration. Grandma Fuller thought of Bessie's hurt look when she had spoken of going as an officer to help entertain

the daughters, without bringing her own daughter.

Suppose Grandma Fuller told Natalie just how Bessie felt, could she resist this appeal? Once she saw the play and understood the comprehensive program of the Relief Society, once she entered the presence of this great sisterhood, would she not feel the spirit there and respond to it? Grandma Fuller resolved to try again.

Bessie was at the tabernacle, helping with the advance preparations for serving the refreshments that afternoon. Knowing her mother would be late for lunch, Natalie had prepared the meal. When she came to help Grandma Fuller walk to the dining room, the older woman decided to make a final appeal.

"Are you figuring on going to the Relief Society social this afternoon, Natalie?" Grandma Fuller's voice was steady, but inwardly she felt alarmingly timorous.

"I'm afraid I can't make it," said Natalie lightly. "Grace is giving a party for Roxie Phillips today, and I've promised to assist in serving. It's rather an important occasion. Some other time, I may. . . ."

"Natalie, my dear," said Grandma Fuller distinctly, "I don't believe you understand what it will do to your mother if you stay away from the festival today. You see, every member is expected to bring her daughters, and since your mother is an officer, it will be very noticeable if you aren't there. Bessie won't say this to you; she wouldn't want me to. If you don't come of your own accord, she will stand up to it alone. But she needs you at her side today."

Natalie said nothing. Her facial muscles were strangely tense. W thought Grandma Fuller, I had risk offending her. I must wait. must be patient.

The old lady grasped the arms her chair and summoned all strength in an effort to rise. Natali competent, steadying hands ca out to help her. The women mov slowly toward the dining room.

Natalie broke the expectant lence. "I hadn't thought of how would look for Mother. I've j been thinking of myself, I guess, a hating to face the too hearty greet I'd be sure to get from our w president. I'm positive she'd noxious and say, 'I'm so glad see you out to meeting at la or she might even strike a note by saying, 'Well, well, Nata long time no see.' But I guess I take it for once. Of course I'll They can always find someone who wants to assist in serving."

As they entered the dining ro Natalie was saying gaily, "And w time does this said Relief Soci celebration start? I mustn't be la

Ruth, who was filling the glas gesticulated impulsively with the ter pitcher. Her brown eyes s kled as she interrupted eagerly, "O Momie, are you going? Well, th just absolutely perfect. All the in our crowd are going with t mothers. Ethel coaxed me to c with her mother too, but I di think that would look so. . . . A Momie, it starts at four o'clock, I can make it after school."

Grandma Fuller gave thanks lently that Ruth, too, needed N lie. But late in the afternoon, w they had gone to the taberna leaving her alone, fears assailed

ould Natalie think that going this ce satisfied the whole need? ould she think it was a "stuffy" cial? Would the influence of her esent associates triumph?

I have done all I can, thought andma Fuller, except one thing. e could not rise alone and kneel, t never had she uttered a more vent plea. "Our Heavenly Father, ase help Natalie know the impor- nce of Thy work. When my par- ts crossed the plains, their real rpose was to help establish Thy urch and people here in Utah. r this they pressed on in spite of t or storms, want or sickness. For s they grappled with the desert l made it fruitful. Now, if their scendants turn from the real spirit Thy gospel and fail to carry on y work, by just that much the uggle of my parents is lost. I have d my best to help Natalie under- nd. Now I ask Thy help, that her nd will be open, that she will . . . . " prayed Grandma Fuller ll humility. When she had fin- ed, she felt very calm. It was ier now to wait.

UTH appeared first. "Peachy time, Gran'ma Fuller; good eats! rved!" she called as she clattered tairs.

The others came in together. th the fatigued smile of one who helped put over a successful fes- l, Bessie hastened away to change best dress. Natalie perched on arm of a chair.

"It was good seeing Ruth out with her crowd, Grandma; I'm glad I went." Natalie smiled reminiscently. "The solemn way those kids served everybody, and the innocent pranks they were pulling as they ate up the left-overs in the kitchen—it was just like the fun I used to have when I went to the socials with Mom. I'm glad Ruth's best friends are Latter-day Saint girls."

This was all very well, but Natalie had not said what Grandma Fuller wanted most to hear. She waited anxiously.

"And the ward officers," continued Natalie, "didn't act a bit patronizing. They are so natural and sweet. Sister Stratt, the second counselor, and I got to talking about nutrition, and she asked me if I would prepare some talks and outlines on balanced diet, to give to the ward welfare workers. She has charge of the foods, you know, and there's such a lot to do. I'm going to help wherever I can, both in the Church welfare and the Relief Society. Isn't it surprising how the Church has kept up with the needs of the people under present conditions? I'm glad you sent me over to find out what the Relief Society really is doing!"

Natalie's smile was easy; the old tense expression was gone.

"Father, I thank Thee," whispered Grandma Fuller; "my grandchild has passed the bend in the river. The course of her life runs through verdant, productive land."

# In Retrospect

*President Amy Brown Lyman*

## CHAPTER VIII

### Homesteader, Traveler, Legislator, Counselor

*Homesteading*

BEING the daughter of a pioneer, it was quite appropriate for me to have the pioneering experience which came to me in the summer of 1911 when I helped to homestead a farm in the desert (virgin soil) in eastern Millard County near what is now Delta, Utah. My father-in-law, Francis M. Lyman, president of the Council of the Twelve, who had never used his homestead right, also participated in this project. He was enthusiastic about it, for his home for many years had been in Millard County. Both of these homesteads were located near the high and practically vertical banks of the Sevier River—President Lyman's on one side of the river and ours on the other.

My husband pictured the proposed undertaking as a rare opportunity for us to acquire a farm under the reservoir which he, as chief engineer, had helped to construct. And besides, he thought it would be a most interesting experience, especially for me and the children, getting us out of the city and into the open country for a period. He regretted, of course, that his teaching at the University of Utah and his private engineering work would keep him in the city most of the time, but he assured us he would do his best to be with us each week end.

Knowing my fear of being alone at night, even in our own home, and my fear of mice and snakes, especially of rattle snakes (one of which was killed near our tent), he promise to take along with us our your nephew-carpenter to protect me ar the children and to construct o tent-house which would be mad proof against flies, bugs, mice, ar snakes. He said we would also provided with good, comfortab beds, a coal-oil stove, and other n cessities, and whatever convenienc could be provided in a tent. He e plained that of course culinary w ter could not be provided on t place, but arrangement would made to have it brought to us on each week in clean containers, ar poured into a large barrel which, order to keep the water cool, wou be set part way into the ground.

Our family, which consisted my husband, myself, two childre and our nephew, were on the grou with our horses and wagon and plo ready to procure (seize) a tract land at the very moment settleme on the reservation would be perm ted. Promptly at twelve o'clock m night, or the morning of the op ing, the scramble began.

After plowing around the tract land (120 acres) which we h chosen, we began immediately build our tent-house which had tongue-and-grooved floor with lu ber walls up to a height of abo four feet. Above the boards w carefully fitted wire screen, and top of all was placed the tent wh was supported by a framework timber.

The canvas walls of the tent co be opened or closed, being cut at t

HOMESTEAD TENT-HOUSE OF LYMAN FAMILY,
MILLARD COUNTY, UTAH
Left to right: Wendell B. Lyman (in cart), Margaret Lyman (Schreiner), the dog, Amy B. Lyman, Jean R. Driggs

rners up to the square. When osed, they were securely fastened the wooden wall; and when open, ese flaps, which were attached to orizontal poles, could be either lled up or stretched out to form nings. A second large canvas cov- ing, six to eight inches above the nt proper, made the tent cool and as additional protection from rain. The tent-house we felt was quite equate and satisfactory, but we on found that it would not protect from the simoons or sandstorms nich blew up often in this treeless d, except for the sagebrush, prac- ally verdureless plain. After each these storms, it was necessary to ean house—to shake all the bed- ng and clothing and wash all the shes—and even then it seemed im- ossible to get rid of the sand. Aside om these special windstorms, there was nearly always enough breeze to put out the fire in the stove, making the stove almost useless for cooking. It was therefore necessary for me to dig a small trench outside the house, place a flat sheet iron over it, build a fire under this—not an easy task—and attempt to do my cooking there. The wind interfered even with this contraption, and after trying one whole day to cook a rabbit which had been given to us by a fellow homesteader, I decided to provide and to prepare food which required little or no cooking.

We had to go to the country store, three or four miles away, for groceries and bread. All four of us would make the trip, because each was afraid to stay without the others in the tent-house on the homestead. We usually walked, which was no doubt good for us, because our little

single-horse cart would not hold us all.

We did not relish the drinking water very much, which was never very cool or appetizing; especially was this the case with me after I found my little Margaret one Monday morning, dipping into the barrel our sick dog's dish (an old sardine can) for a fresh drink for the dog. I immediately dipped off the top of the water, but it was necessary to use the rest, since the new supply did not come until the end of the week. Boiling the water, of course, made us feel much better about drinking it. The dog was a homeless, half-blind stray dog which had wandered into our camp. We couldn't drive him away because there was no place for him to go, so we allowed him to live with us and tried to help him regain his health.

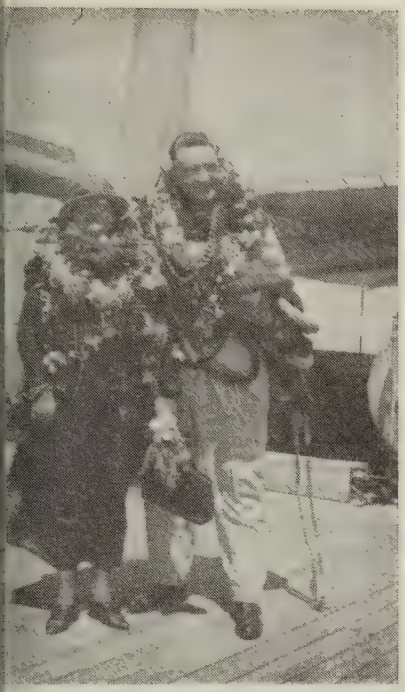
Our nearest neighbor, Grandfather Lyman, came every few days to see how we were getting on. Another very interesting and welcome visitor who called on two occasions was a Relief Society worker, Mary M. Lyman, a resident of Delta, appointed the next year (1912) to serve as Relief Society stake president in the newly-organized Deseret Stake. She was a typical pioneer wife and mother, used to hardships and sacrifices, but blessed with seven fine children. She was also a typical product of the Church, and a devoted Church worker, true to her religious ideals and to the Gospel, and experienced in unselfish Church and community service. Although deprived of many of the opportunities and advantages of city living, her life was nevertheless rich and successful. A graduate of the old University of Deseret, where she made a fine record, and a constant, habitu reader, she was well informed. Sl always made time for serious stu and for keeping up with curre thought through books and mag zines. A visit with her in our ten house in the desert was as interes ing and informative as many I ha had with women in important po tions and in more pretentious plac What a debt of gratitude we all ow to our Church which emphasizes t teaching that the glory of God is i telligence and gives such rich opp tunities for intellectual and spiritu development.

After two months, since nobo contested our right to the land, were permitted under a desert ent to purchase the 120 acres at $1. per acre, and to return home.

*Trip To California*

In February, 1919, a rare tr came to my husband and me wh President and Sister Grant invit us to accompany them to Los An les for a three-weeks' midwinter ho day at Deseret, the lovely, hospita home which had for a number years served as a vacation home the President of the Church. Pr dent and Sister Anthony W. Ivi always genial and interesting co panions, were also members of t house party. Other dear and cl friends to all of us, also visiting Los Angeles at that same time, w Bishop and Sister Charles W. N ley and Brother and Sister Frank S. Richards, who joined us freque ly at Deseret.

The visit was very pleasura from first to last. It is an inspirati as well as a pleasure to be in t home of President and Sister Gra for theirs has always been a home



ELDER AND MRS. RICHARD R. LYMAN AND PRESIDENT AND MRS. ANTHONY W. IVINS AS THEY LEFT HAWAII

inement and a household of faith d devotion to the Gospel. And ere could be no lovelier host and stess. For guests in their home ere is perfect freedom and ease, as e many can testify who have been tertained by them at their cot-ge in Brighton. For hospitality, nerosity, and friendliness, they nnot be surpassed. Their hearts d homes have always been open their friends. It has been the ctice of their whole lives to share ir pleasures with others. One nnot imagine President Grant king pleasure off by himself or himself alone. His box in the old t Lake Theatre was always filled h friends, as was also his nine-ssenger automobile, when a ride an auto was a rare experience. This auto was one of the first to be owned in the State of Utah.

President Grant's days had been such busy and crowded ones since his succession to the Presidency of the Church the previous November (1918), that he was much in need of a rest. A vacation for the President of the Church, however, is almost impossible. During this "vacation" in California, President Grant was almost constantly holding interviews with business men and Church officials, but still he found a few free hours each day for relaxation, and he entered into his partial holiday with the same spirit, energy, and interest which was characterized all of the undertakings of his life.

The gentlemen of the party played golf each morning on week days

while the ladies watched from the sidelines. In the afternoons we went for long rides about the country, and in the evenings we were occupied with callers in the home when there were no conferences or meetings to attend. One pleasant day followed another in quick succession, and this extremely happy visit ended all too soon.

*Hawaiian Trip*

When President and Mrs. Anthony W. Ivins visited the Hawaiian Mission in the summer of 1924, my husband and I were invited to accompany them. The other members of the party were their daughter Fulvia, now Mrs. Lawrence Sloan, and her schoolmate friend, Miss Bae Williams, daughter of President Clarissa S. Williams. It was the month of June and an ideal time for a trip on the great Pacific Ocean, which, after the first two days, was calm and peaceful. My diary speaks of the interest and enthusiasm of this party of six, "none of whom had previously visited the Islands, none of whom had ever had a sea voyage, and all of whom were thrilled with the prospects of a visit to this 'Paradise of the Pacific.'"

The usual six days were required for the voyage, at the end of which the party was received with that welcome, hearty and unique, such as only Hawaii can extend.

Elder Eugene Neff was at that time president of the mission, Elder William Waddoups, president of the Temple, and Elder Antoine R. Ivins, manager of the great sugar plantation which was then owned by the Church. These brethren, with their charming and hospitable wives, and Elder Ralph Woolley, then chairman of the public utilities co mission of the Territory and n president of the Oahu Stake, show us every attention and saw to it th we did not miss anything of int est and importance. His wife, R mania Hyde Woolley, daughter my precious friend and co-work Jeannette A. Hyde, was on the mai land at that time, but we had a ha py visit to her lovely home upon i vitation of her husband, Preside Woolley.

President Ivins and Doctor I man were soon extremely busy wi Church business, and we were busy attending mission and Rel Society conferences and other me ings, but with it we all found time enjoy the many interesting sigl and the unique social features p vided for us by the Hawaiian peop who are so genial, gracious, unselfi and hospitable. We spent th weeks on the Islands—one week Honolulu, one at Laie in the mission home near the Temple, a one on an inter-island trip. W found the missionaries on the Te ple grounds busy with tourists, sight-seeing buses and touring c all stopped here to view this beau ful spot on the trip around island of Oahu.

Although we had read about H waii and her people and had he much from our returned missio ies, there were many surprises us. We had known that the miss was opened by George Q. Can in 1850—seventy-four years befor but had not realized all that Gospel has meant to the country a whole, as well as to the Hawai people, one-third of whom w members of the Church. We fou to our surprise that Hawaiians a

GROUP OF LATTER-DAY SAINTS ON ROADSIDE, KONA, HAWAII
Left to right, standing: Elder Henry J. Dehaun, President Eugene J. Neff, Elder Walter N. Steffens, Elder William W. McCune, Elizabeth S. Ivins, President Anthony W. Ivins, Fulvia Ivins, Bae Williams, Dr. Richard R. Lyman, Vilate Ivins, Amy B. Lyman. Kneeling in front is a group of Hawaiian children.

part Hawaiians together formed less than one-sixth of the population of the Islands at that time. Today, the proportion is even less, with 14,000 pure Hawaiians and 52,000 part Hawaiians composing about one-seventh of the present total population of nearly half a million. Making up the rest of the population are 160,000 Japanese, 150,000 whites, 52,000 Filipinos, 30,000 Chinese, and smaller numbers of several other groups. The Latter-day Saint plantation school which was in operation at the time of our visit, but which has since been absorbed into the public school system, was a typical example of the variety of races in a given group. The school was taught by our women missionaries. "There were 170 pupils in attendance, made up of the following races: Hawaiian, Japanese, Samoan, Puerto Rican, Chinese, Filipino, American, Tongan, Spanish, Filipino - Spanish, Hawaiian-Irish, Hawaiian-American, Hawaiian-Chinese, Hawaiian-Japanese, Hawaiian - Samoan, Hawaiian - Indian, English - Hawaiian - Chinese - Spanish, Chinese-Hawaiian-Norwegian. There were also some Negro-Hawaiian-Irish, Portuguese, and Korean children in the neighborhood near the plantation, who did not attend day school, but who came occasionally to Sunday School."

Since the recent tragedy at Pearl Harbor, the attention of the whole world has been focused on this group of twelve islands and their importance to the United States proper, for they form the junction of most of the steamer routes across the Pacific, and are in reality the "key to

the Pacific" and the "gateway to the Orient."

Our anticipations with respect to such a trip with such delightful traveling companions had been great, but the realization was even greater. It was a pleasure and a real privilege to be so closely associated with President and Sister Ivins whose lives and experiences had been so rich. A great reader and an expert and charming story-teller, President Ivins entertained and thrilled us during those long and pleasant days on the ocean, and everywhere his love of nature, including human nature, was evident during our stay in the Islands. He was invited by the captain of the ship to speak at the Sunday services both going and coming, and his addresses were listened to with rapt attention by his fellow passengers.

*Experience in State Legislature*

Being elected to and serving in the state legislature is an interesting experience. Early one morning in the fall of 1922, I was called on the telephone by my close personal friend, Mrs. Jeannette A. Hyde, national Republican committeewoman from Utah, who asked if I would be willing for my name to come before the Republican convention that afternoon as a candidate for the House of Representatives. This was a great surprise to me, for while I had always been interested in public affairs and had rarely missed an opportunity to vote, I had taken no active part in politics. She told how the women had worked half of the night before at a caucus in order to get the approval of the male members to place the names of a few women on the list to be presented to the convention the next day. I consulted my husband and a few friends, who saw no reason for my refusing, so I complied with the request. After receiving the nomination, I found that there were certain responsibilities I must assume at once. First, there was a campaign contribution to make. Next, I was expected to help with the campaign itself by going wherever I was sent, both early and late in the day, to speak before political meetings. To me this was a very difficult task. I found that I was expected to point out the virtues of one party and the weaknesses of the other, and to answer questions and arguments of all sorts.

When I heard the chairman of the women's division of the National Democratic Party at the Women's Centennial held in New York in 1940, assert that one reason why women have not been advanced more rapidly politically is because "they have not been willing to take the rough and tumble of a political campaign," I readily agreed with her.

It was soon evident to me that I was not very well informed with respect to politics and political procedures, and not sufficiently familiar with the issues of the campaign to speak very intelligently upon them, so I decided to talk mostly about women. I called attention to the fact that since leadership is always scarce and since the supply had been increased by the emancipation of women, we should look among women's groups for new leaders, especially in certain fields; that women are a great asset to any humanitarian cause because they have a special and different viewpoint, which is based on their experience as mothers and

homemakers; that their ability as directors and administrators is often apparent when they are left widows and therefore are required to manage their own business and family affairs; that they are especially needed in legislative bodies where the laws are made because of their special knowledge of human needs and humanistic rights. I held that men, who must provide for their families and for the development of communities, are naturally and necessarily interested in lands, mines, flocks, herds, property ownership and rights, and property protection, while women are inclined to think more about education, health, recreation, morals, and character; also, that most of the social legislation of late years has had behind it the influence of the mothers of the nation, and therefore legislative bodies should not be made up entirely of men; that there should be enough women to foster and secure necessary humanitarian social action.

There were, in the 1923 session of the legislature, four women in all —one in the Senate, and three in the House. We were all treated very courteously, we were shown great respect by the male members, and we received appointments on important committees. I was made chairman of the public health committee, vice-chairman of the education committee, and a member of the labor and appropriations committees. I had the honor and great satisfaction of introducing in the House the bill which provided for the acceptance by the State of Utah of the Federal provision for maternity and infancy care, known as the Sheppard-Towner bill. The provisions of this act made it possible to promote the fine programs later adopted in many of the states which pointed out the needs throughout the country for better care for mothers and babies, and with which program the Relief Society branches in the Western States cooperated by helping to equip and operate well-baby and health clinics—using the interest on the wheat fund for this purpose. As a result of this awakened interest, the infant and maternity death rates were greatly reduced.

I also had the pleasure of promoting the measure which authorized and empowered the regents of the University of Utah and the board of trustees of the Utah State Agricultural College to assist the faculty members in these institutions to procure old-age annuities.

My experience in the legislature gave me a greater respect and admiration for women in public life than I had had before. I found them conscientious and honorable. I found that they voted according to their own convictions, that they could not be intimidated or coerced, and that they would not accept bribes of any kind. I found women as willing and as able to work as men, often more open-minded than men, less involved with promises, and equally painstaking. Paid lobbyists and promoters are on hand at every session of the legislature to try to persuade, intimidate, and bribe legislators. They send gifts of various kinds and do everything possible to put legislators under obligation to them so that they can influence the voting. I am firmly convinced that any legislative body is benefited by the presence of good and able women.

AT THE DEDICATION OF RELIEF SOCIETY MONUMENT, NAUVOO, ILLINOIS, July 1933

Left to right: Mary C. Kimball, editor of *Relief Society Magazine;* Julia A. F. Lund, general secretary-treasurer; President Louise Y. Robison; Counselors Amy Brown Lyman and Julia A. Child.

*First Counselor in General Presidency*

In October 1928, with the reorganization of the General Presidency of the Relief Society and the General Board, I was called to be first counselor to President Louise Y. Robison, in which capacity I served for eleven years, or until December 1939. Two of these years, however, were spent in the mission field where I directed the women's work of the European mission. While a counselor to Sister Robison, I was chiefly engaged in directing and conducting social welfare institutes, and in collecting data for and preparing the *Handbook of the Relief Society,* which was published by the General Board in 1931. I was appointed by President Williams to perform this task and her parting wish was that the work be not delayed, since it had been her ambition for many years to have prepared a "ready reference" on Relief Society work.

In the institute work, which was conducted in most of the stakes of the Church, I was assisted from time to time by the following named sisters who, in the order named, served as supervisors of the Relief Society Welfare Department: Cora Kasius, Genevieve Thornton, Annie D. Palmer, and Amy W. Evans.

In the preparation of the *Handbook* I was assisted by Annie Wells Cannon, then a member of the General Board, and by Vera White Pohlman, now the general secretary of the Relief Society and formerly assistant to the general secretary.

Sister Robison first came to the General Board as second counselor to President Williams in 1921. In this capacity she served seven years until her appointment as general president. During that time she was the active manager of the Burial Clothes Department, where she

rved efficiently, and where she met id comforted the bereaved and sorwing. While chairman of the achers' message committee in 1926-27, she led out in a beautification mpaign which stimulated this ork throughout the whole organation.

As general president, Sister Robin spent full time in the Relief Soety office, and in addition to her ities and responsibilities as presint she acted not only as manager the Burial Clothes Department t also as manager of the *Magazine*, id from 1934 to 1939 as manager the Welfare Department also.

During her administration, Relief ociety choruses and choirs were spelly featured and developed, and day, under the designation of "Reef Society Singing Mothers," these ganizations are functioning in actically all of the stakes of the hurch and in many of the missions. he term "Singing Mothers" was st applied to a Relief Society chor which, under the direction of harlotte O. Sackett, furnished the usic at the general conference of elief Society in April 1933. From is time until released in 1940 this ntral chorus rendered service with itstanding success and impressiveess, setting a high standard for stake id local choruses. Prior to organation of the Central Relief Society orus which was designated "Singg Mothers," a Relief Society choir, der the direction of Lizzie Thom Edward, had functioned for 18 ars from 1914 to 1930. This cenal choir was released in favor of ke choruses as was again done in 40.

One of the most important pieces work sponsored by Sister Robison was the erection of the Relief Society Monument in Nauvoo, Illinois, in 1933, commemorating the organization of the Society in that city in the year 1842. The Monument is located near the site where stood the building in which this important event took place. The dedication of this Monument July 26, 1933, was a most impressive and important ceremony. The official representatives of the General Board at the dedicatory services were Sister Robison and her two counselors, Julia A. Child, the second counselor, and myself, Julia A. F. Lund, the general secretary, and Mary C. Kimball, editor of the *Relief Society Magazine*. Among other officials in attendance were the Honorable George Albert Smith of the Council of the Twelve, President Samuel O. Bennion, at that time president of the Central States Mission and now a member of the First Council of Seventy, and his wife; a number of other mission presidents and their wives; Frederick M. Smith, president of the Reorganized Church and a grandson of the Prophet Joseph Smith, who was accompanied by his three sisters and other descendants of the Prophet; Ruth May Fox, president of the Young Women's Mutual Improvement Association, and her counselor, Clarissa A. Beesley; May Anderson, president of the Primary Association, and her counselor, Belle S. Ross; and Elder John Giles, of the Presiding Bishop's Office. A large delegation of Latter-day Saints, organized into an excursion and under the direction of Vida Fox Clawson, also attended the exercises.

In connection with this trip to Nauvoo, the general officers of the women's auxiliaries of the Church

also attended the great International Congress of Women which was held at the World's Fair—"A Century of Progress"—in Chicago.

Under Sister Robison's direction and supervision, a project in handicraft for women was launched in 1937, and under the direct management of Kate M. Barker, second counselor after the death of Julia A. Child, it grew and developed into a very creditable institution, now well and popularly known as "Mormon Handicraft Shop."

Sister Robison came to the position of general president well qualified for the work. The daughter of a bishop—Thomas Yates, of Scipio Ward—and of a Relief Society Stake president, Elizabeth Frances Yates, of Millard Stake, she came from a home where there was devotion to the Gospel and reverence for things sacred, and where Church standards were strictly observed. Her parents had left their home in England for the Gospel, and they taught their children that the Gospel is the greatest of all gifts. Before taking up Relief Society work as a member of the Granite Stake Board, she was an active M. I. A. worker, an officer in the stake genealogical committee, and a temple worker. She came to the General Board from the Granite Stake Board, where she was first counselor in the Relief Society presidency.

All her life Sister Robison ha been a faithful, consistent Latte day Saint, true to every trust place in her and willing to serve th Church in any capacity to which sh was called. As general president sh devoted herself whole-heartedly t the work of her high calling, givin freely and unreservedly of her ene gy, her strength, and her talent She never asked any of her co-work ers to do what she herself would no do, nor to put in more hours of wor than did she, whether in committe meetings, attending stake confe ences, or rendering other servic She was never too tired or too bus to discuss Relief Society problem with anyone who desired her coun sel. It is because of her devotion t the Church and the Relief Society her willing and efficient service an her ability as a public speaker, a well as because of her fine characte exemplary life, and charming person ality that she is dearly loved by th women of the Society whom she ha served so long and so well.

With all her public duties, Siste Robison has reared a family of si children. She has been always a de voted wife and mother and a goo neighbor.

(*To be continued*)

# TREES

*Elsie E. Barrett*

I think of trees as set apart
In God's creation plan;
So strong and stately looking down
Like sentinels of great renown.

And though I think His highest ar
Is man,
Yet I am glad that I can see
A bit of God in ev'ry tree.

# HAPPENINGS

*Annie Wells Cannon*

Now August flowers gold and red
Adorn the shaded paths we tread,
And choicest fruits for us are spread.

THE new migration, if one may term it so, is one of the saddest aspects of the present war—the constant returning to the "old home town" of young wives with little children for the duration (whatever that may mean), the breaking up of pleasant family life when suddenly the young father receives appointment to some fort or training camp and departs knowing not the destiny nor when nor where the next call will be. These young wives have many adjustments to make—disposing of property, packing, transportation, and finally at home again trying to pick up the broken threads. Their courage is wonderful, and in true heroic style without glamour or din they carry on, trying to make life all it should be for their little ones, entrusted now to their care alone. These young mothers are the army of patriotic women behind the firing line.

QUEEN WILHELMINA, of the Netherlands, the longest-reigning monarch of all living monarchs, is the first queen born to a throne to visit America. Other royal visitors, Queen Elizabeth of Britain, Elizabeth—Crown Princess of Belgium, and Marie of Rumania were married to heirs to the crown. Wilhelmina was and is a great ruler, mothering all the Dutch interests shrewdly and carefully. With royal disregard of danger, this 61-year-old queen flew from Britain to Canada. It was her first trip across the Atlantic and her first plane ride. Censorship forbade much knowledge of her purpose, but great interest was manifest in her visit.

MARINA, beautiful Duchess of Kent, celebrated United States Independence day, July 4th, by giving birth to a son, seventh in direct line to the throne of Britain.

ORETA CULP HOBBY, of Texas, was sworn in director of the Woman's Auxiliary Corps, May 16, 1942, under military regulations. To take the oath of office, she stood between two American flags, flanked by General George C. Marshall, chief of staff, and Secretary Stimpson. The Secretary said, "The War Department considers itself fortunate to have a woman of your ability to lead the Woman's Auxiliary." She replied, "I shall give to it all the strength and devotion I possess."

LAUGHING EYES, a Creek Indian girl from Brooklyn, was the first to enlist in the Woman's Auxiliary Army Corps in New York.

ROSA MANUS, 60, former vice-president of the International Federation of Woman's Suffrage, died as a prisoner in Germany, May 29.

# EDITORIAL

Vol. 29 AUGUST, 1942 No.

## "Let Your Light So Shine Before Men"

(Matthew 5:16.)

THE average Latter-day Saint shows no hesitancy in declaring himself to be a member of the Church. When questioned as to his religious affiliation, he promptly replies, "I am a Mormon," or "I am a Latter-day Saint." But how often does he stop to consider what such a declaration implies? How often does he stop to consider the effect this declaration has upon his hearer?

In making such a claim a person implies that he knows or should know something of the beliefs and standards of the Church, that he is willing to be known as a member of the Church and to be judged according to its standards.

Most persons hearing one make such a claim naturally expect him to behave according to their understanding of what constitutes normal "Mormon behavior." The person who is entirely uninformed regarding the Church is quick to judge the entire Church by what he sees the self-styled Mormon do, or by what he may hear him say. For example, a young soldier boy, entirely unfamiliar with the Church, was stationed near a Mormon community. By chance one day he happened into a Mormon sacrament meeting. A missionary boy greeted him cordially at the door, introduced him to the bishop and others standing near, and at the close of the meeting invited him to come again. Later, in writing to a friend of the Mormon people, the young soldier said, "The Mormons are an unusually friendly people." He judged the entire Mormon people by the conduct of that one missionary boy.

On the other hand, a young woman who had declared herself to be a Mormon before a group of non-Mormons, offered a cigarette to one of the persons who had heard her make the claim. This person was familiar with the standard of the Church in regard to the use of tobacco and was greatly surprised at this behavior on the part of one claiming to be a Mormon. Later, in speaking of the Mormon people this person said, "The Mormons lack the fortitude to practice what they preach. They're not as good as they would have us believe them to be." Thus again was the Church as a whole judged by the conduct of one person.

The individual behavior of each person who claims to be a Mormon affects the reputation of the Church as a whole, and influences the opinions of people with regard to the general desirability of the religion and its effectiveness in the lives of Church members.

At the present time thousands of people, unfamiliar with or only partially informed, some of them even misinformed, on the beliefs, ideals and standards of the Church, are flocking into our Mormon communities, and thousands of Mormon boys, and many Mormon girls are going into communities that are predominantly non-Mormon. This is a day when Latter-day Saints, pe-

caps as never before, are daily working side by side with those whose views and codes of conduct differ from that accepted by the Church. It is a day when the firmness of Latter-day Saints is being tested. It is a day in which the Mormon has great opportunity to "let his light shine." The missionary work of the Church today has largely shifted from the missionary in the mission field to the general membership of the Church at home. All Latter-day Saints now have unusual and abundant opportunity to teach the Gospel in the most impressive and effective way—by living according to Church standards every day under all circumstances.

If they will do this, then those with whom they mingle, seeing their good works, the fruits of Mormonism, will look with favor upon their religion; and some, no doubt, will be influenced to accept the Latter-day Saint way of life.

Latter-day Saints should not feel frustrated because of the outside influences that are coming among them; rather, they should accept the good, recognize their opportunities to extend the influence of the Church, and be conscious of their power to "leaven the lump."

Latter-day Saints have long been known as a "peculiar people"—peculiar in that they differ in their beliefs and in their way of life from the general run of people. The true Latter-day Saint takes pride in that which he does or does not do that makes him stand out as peculiar. He adheres strictly to the standards of the Church, obeying its teachings regardless of pressure or circumstance. In so doing, he holds the respect of those who believe and do as he does, as well as those who do not. He reflects credit upon his Church and is an influence for good, and enjoys the personal satisfaction that comes only from right living.

—*B. S. S.*

## *Ethel B. Andrew Resigns*

IT is with sincere regret that the Relief Society General Board announces the resignation from the Board of Ethel Bean Andrew. The resignation, tendered June 1942, was made necessary because of the change in residence of the Andrew family from Ogden, Utah, to Nampa, Idaho. Sister Andrew has been a member of the General Board since January 1940, when the General Board was reorganized following the appointment of Amy Brown Lyman as general president.

Sister Andrew brought to her position the wisdom of years of experience in Relief Society work, and as a member of the General Board she has been a willing and devoted worker, sensing her responsibilities and, at the same time, valuing her calling. She has been generous with her time and abilities, serving efficiently on committees, and attending many stake Relief Society conferences.

While she will be missed in the councils of the General Board, she will no doubt find many opportunities for continued service in the community into which she has now moved.

Her fellow Board members extend to her their love and appreciation for her many contributions to Relief Society, and wish her happiness in her new home.

# Notes TO THE FIELD

## Annual Relief Society Short Story Contest

THE Relief Society General Board is pleased to announce the inauguration of an annual short story contest designed to stimulate fiction-writing among Latter-day Saint women, to develop greater appreciation for this type of creative writing, and to encourage high standards of work. The contest for 1942 opens with this announcement, and closes November 15. Three prizes will be awarded, as follows: first prize, $25; second prize, $20; third prize $15. The three prize-winning stories will be published consecutively in the first three issues of the *Relief Society Magazine* for 1943. Prize-winning stories will become the property of the General Board, and may not be published by others except by written permission from the General Board. The General Board reserves the right to publish any of the other stories entered in the contest, paying for them at the regular *Magazine* rates at the time of publication.

RULES OF THE CONTEST

1. This contest is open to Latter-day Saint women who have had at least one literary composition published or accepted for publication by a publication of recognized merit. Members of the General Board of Relief Society and persons connected with the Relief Society office staff are not eligible to enter this contest.
2. Only one story may be submitted by a contestant.
3. All stories must be submitted befor November 15, 1942.
4. The story shall not exceed 3000 word and shall be typewritten.
5. The author's name shall not appear any where on the manuscript, but a stampe envelope on which is written the con testant's name and address, shall be en closed with the story. Nom de plume should not be used.
6. A statement is to accompany each ston submitted certifying:
   (1) that the author has had at leas one literary composition publishe or accepted for publication. (Thi statement must give name and dat of publication in which the contes ant's work has appeared, or, if no yet published, evidence of accep ance for publication);
   (2) that the story submitted is the con testant's original work;
   (3) that it has never been published that it is not now in the hands o an editor or other person with view to publication, and that it wi not be published nor submitte elsewhere for publication until th contest is decided.
7. A writer who has received the first priz for two consecutive years must wait tw years before she is again eligible to ente the contest.
8. There shall be five judges, consisting o two members of the General Board, tw persons connected with the English D partment of a reputable educational in stitution, and a writer of recognize merit.
9. All entries are to be addressed to: Relie Society Short Story Contest, 28 Bishop Building, Salt Lake City, Utah.

## Eliza Roxey Snow Memorial Prize Poem Contest

THE Eliza Roxey Snow Relief Society Memorial Prize Poem Contest is conducted annually by the Relief Society General Board. Three prizes are awarded—a firs prize of $15, a second prize of $10 and a third prize of $5. The priz poems are published each year in th

January issue of the *Relief Society Magazine*. Prize-winning poems are the property of the Relief Society General Board and may not be used for publication by others except upon written permission from the General Board. The General Board reserves the right to publish any of the other poems submitted paying for the published poems at the regular *Magazine* rates. Rules governing the contest are published herewith.

This year the contest will open again upon publication of the announcement in the August number of the *Magazine*, and will close October 15. No definite subject has been recommended for the poems submitted. This has been the procedure since 1923, the first year of the contest, with the exception of 1941, our hundredth year, when a definite subject, that of the Relief Society centennial, was the theme of all poems submitted in the contest.

The object of the contest is to encourage women to do creative writing in the form of poetry and to appreciate more keenly the beauty and value of poetic verse. May this be an outstanding year for number of participants and excellence in poetic expression.

RULES OF THE CONTEST

1. This contest is open to all Latter-day Saint women.

2. Only one poem may be submitted by each contestant.

3. The poem should not exceed fifty lines and should be typewritten, if possible; where this cannot be done, it should be legibly written.

4. The sheet on which the poem is written should be without signature or other identifying marks, and without attached explanatory material, pictures, et cetera.

5. Only one side of the paper should be used.

6. Each poem must be accompanied by a stamped envelope on which should be written the contestant's name and address. Nom de plumes should not be used.

7. Statement should accompany the poem submitted certifying that it is the contestant's original work, that it has never been published, that it is not now in the hands of an editor, or other person, with a view of publication, and that it will not be published nor submitted for publication until the contest is decided.

8. Members of the General Board and persons connected with the Relief Society office force are not eligible to enter this contest.

9. A writer who has received the first prize for two consecutive years must wait two years before she is again eligible to enter the contest.

10. The judges shall consist of one member of the General Board, one person selected from the English department of a reputable educational institution, and one from among the group of persons who are recognized as writers.

11. The poems must be submitted not later than October 15.

12. All entries should be addressed to Eliza R. Snow Memorial Prize Poem Contest Committee, 28 Bishop's Building, Salt Lake City, Utah.

## *Relief Society Women Urged to Support Salvage-for-Victory Program*

A GENERAL salvage committee has been organized in each state headed by a chairman appointed by the governor, and these state committees have organized thousands of county and local salvage committees throughout the United States, all of whom give voluntary service. The

Relief Society desires its members throughout the United States to cooperate fully with their respective salvage committees by serving on local salvage committees when requested to do so, by announcing in Relief Society meetings the collections which are conducted from time to time by their local salvage committees, and by individually supporting the various salvage collections as they are conducted.

As a special phase of the salvage program, the collection of household fats was begun in July. The women's division of the general salvage section of the War Production Board at Washington, D. C., has released information on this subject from which the following excerpts are quoted:

The Bureau of Industrial Conservation has set up the Fats Salvage Program giving each family a goal of between one and two pounds of waste cooking fats per month which would yield well over half a billion pounds per year. It is estimated that two billions of pounds of kitchen fats are now wasted each year.

The reasons behind this effort are as follows: War in the Pacific has reduced imports of fats and oils from the Far East, and substitution must be effected to replace this loss in normal supply. Moreover, the war effort requires glycerine for explosives and other war needs, both for our own forces and those of our allies. And fats make glycerine. Therefore, for both of these reasons, it is necessary to salvage every possible pound of waste kitchen fats.

Two pounds of waste kitchen fats contain enough glycerine to fire *five* anti-tank gun shells.

The fat salvage program primarily involves the women of this country . . . but it will be necessary for all groups of women and each individual woman to realize that cooperation is essential and vital to the war effort.

In cooperation with the War Production Board, Glycerine and Associated Industries have contributed leaflets entitled "Save Your Waste Fats To Make Explosives!" These leaflets are for distribution to every household through local salvage committees. Where requested to do so by their local salvage committees, Relief Society visiting teachers may distribute these leaflets to L. D. S. homes at the time of their regular visits. Relief Society members, as individuals, may of course cooperate in any way desired. Quoted from this leaflet are the following directions to housewives for salvaging waste fats:

### *Four Things To Do*

1. *Save All Your Waste Cooking Fats.* Save pan drippings from roast ham, beef, lamb and poultry. Save broiler drippings from steaks, chops, veal and bacon. Save deep fats, whether lard or vegetable shortening, from fried potatoes, fish, doughnuts, etc.

2. *Pour Into Clean, Wide-Mouthed Can.* It is best to pour into a wide-mouthed can, such as a vegetable shortening can. Be sure the can is spotlessly clean. And strain your fats as you pour them in, so that all foreign matter is removed.

3. *Keep in Refrigerator* or a cool, dark place until you have collected at least one pound.

4. *Take To Your Meat Dealer,* who is cooperating patriotically in this drive. He will weigh your can of fat, pay you the established price for it, and start it on its way to the war industries. Frozen food locker plants will also accept your salvaged fats.

### *Four Things Not To Do*

1. *Don't* take less than one pound at a time to your meat dealer.

2. *Don't* take your fats to the meat dealer in glass containers or paper bags.

3. *Don't* let fats stand so long that they become rancid. If they do, the glycerine content is reduced.

4. Don't take your fats to the meat dealer on week-ends if you can avoid it. Help him by returning them early in the week.

# *Information for Relief Society Magazine Representatives*

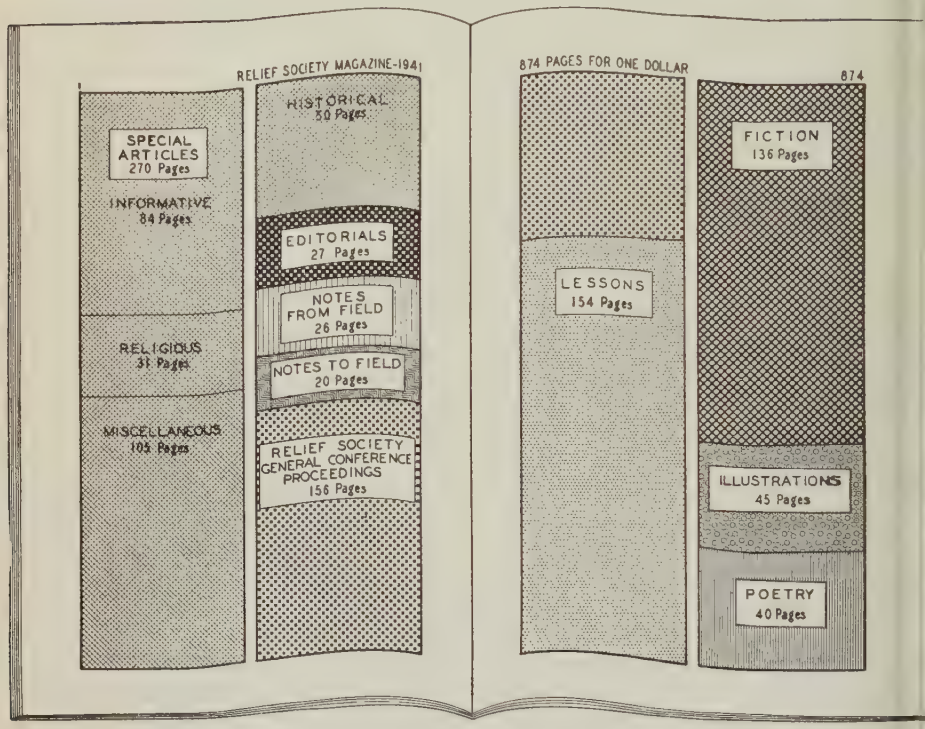
SOME stakes have already conducted their annual one-month promotion campaign in the interest of the *Relief Society Magazine*; in others, the campaign is now in progress, and, in still others, is scheduled to occur during the fall months. The purpose of this one-month intensive promotion campaign is to bring to the attention of the general ward membership the values of the *Relief Society Magazine*, and to make special effort to introduce the *Magazine* into the homes of those who are not now subscribers. Nevertheless, the soliciting of new subscriptions should not be relaxed after the intensive one-month promotion campaign, but should be continued throughout the year. The work of procuring renewal subscriptions should be distributed throughout the year as subscriptions expire. Stake and ward Relief Society executive officers are requested to support their respective *Magazine* representatives throughout the year and to assign whatever additional temporary assistance may be needed during the period of the campaign. For suggestions on ways to promote *Magazine* subscriptions, see *Relief Society Magazine*, May 1941, page 306; also see Notes From the Field Department of this August issue of the *Magazine*, page 563 for methods used by several stakes and for comments of appreciation from *Magazine* readers. The printed "Bulletin of Information For *Relief Society Magazine* Representatives," first issued in August 1940, is in process of revision. A copy of this revised bulletin of instructions will be sent soon to all Relief Society presidents and *Magazine* representatives.

As a matter of general interest to our readers and as an aid to *Magazine* representatives in familiarizing themselves and potential subscribers with the content of the *Magazine*, the accompanying chart is presented. This chart shows that in 1941, a typical year, each *Relief Society Magazine* subscriber received a total of 874 pages of reading matter for one dollar, not counting advertising and covers. The chart and supporting table show the proportion of space devoted to various types of material, emphasizing the variety of subjects treated and the fact that the *Magazine* serves its three-fold purpose as a medium (1) for circulating lessons and instructions relating to Relief Society work, (2) for providing general and timely reading material suited to the mature women of the Church, and (3) for fostering the writing talents of Church members, women particularly, in the fields of poetry, fiction and other prose.

More than half the space of the 1941 volume, 518 pages of 59 per cent, was devoted to general reading—special articles on a variety of subjects, editorials, fiction (short stories and a serial novelette), poetry, and pictures. The remaining 356 pages or 41 per cent related more specifically to the work of Relief Society—lessons in theology, literature, social science, homemaking, and visiting teachers' messages, proceedings of the two semiannual general conferences of Relief Society (including instructions by the

# IN 1941 RELIEF SOCIETY MAGAZINE SUBSCRIBERS RECEIVED 874 PAGES FOR ONE DOLLAR

(EXCLUSIVE OF COVER AND ADVERTISING)




*Type of Content*

| | Pages | Pct. |
|---|---|---|
| **General Interest** | **518** | **59** |
| Special Articles | 270 | 31 |
| Editorials | 27 | 3 |
| Fiction | 136 | 15 |
| Illustrations | 45 | 5 |
| Poetry | 40 | 5 |

*Type of Content*

| | Pages | Pct. |
|---|---|---|
| **Organization Matters** | **356** | **41** |
| Lessons | 154 | 18 |
| Conference Proceedings | 156 | 18 |
| Notes to Field | 20 | 2 |
| Notes from Field | 26 | 3 |
| **Total Content** | **874** | **100** |

president and summaries of specific helps given in department sessions, and of addresses at general sessions), Notes to the Field where general instructions and information to officers appeared monthly, and Notes From the Field where accomplishments of stake, ward, and mission Relief Societies were reported, serving as recognition of the Societies represented, and as an exchange of information and suggestions on Relief Society work.

(*Continued on page 562*)

# Whither Thou Goest

*LaRene King Bleecker*

SEVEN-YEAR-OLD Dolma, in a calico dress, sat on the spring seat of a heavy freight wagon, her knees drawn up under her.

"How far away is it where Father is?" she asked dreamily, staring straight ahead at the blue stretch of horizon.

"Around five hundred miles, or more," Hope said, squinting up at the slanting sun. Just a few days away, but weeks and weeks distant at the rate the oxen traveled. "How did we ever get so far behind," Hope wondered, looking at her children—Dolma, with her thin, eager face and light brown pigtails, and Junior, whose dark hair and eyes matched Ron's.

The other teams could not possibly be more than a mile ahead, or two perhaps, if they made good time. But her own oxen were tired, and her food was getting low, and Juney was only two years old.

In the seat beside Dolma, Juney dug at his sleepy eyes with rigid little fists.

"Sleepy boy," Hope said, absently, and when she spoke to the oxen, her voice was automatic. Her thoughts were with Ron who rode ahead of the company as scout and look-out man, so commissioned by Brigham Young. It had been days since she had seen him. She thought about the house they had built back in Nauvoo. They had loved it so, and had lived there just long enough to become attached to it. And in the next lot were the Rigbys—Margaret and Sam. They, too, had a new home, built in expectation of their first child.

The day Ron and Sam had come from town (their faces and clothing black with the smoke and grime of an all-night vigil fighting fires set by the mob) she and Margaret had been planning next year's flower gardens. A seed catalogue fell to the floor as the men came through the door.

"Pack and be in readiness to cross the river. Orders have come to evacuate Nauvoo," Ron said, hurriedly.

"But our house, Ron—the first real home Dol and Juney have ever had." Hope bent over for the catalogue, but Margaret had retrieved it and was beside Sam showing him the attractive pages.

"Look, zinnias and larkspur and hollyhocks. And see these pansies, Sam. We'll plant a bed of them near our baby's window."

That had been weeks ago, and they had lost track of the Rigbys; and back across the river in Nauvoo, their homes, and many others, were a mass of ruins.

"Oh, well," Hope thought, "we lived there four or five months. And now it will be some place else. I've lived all my life following someone else around—first, my father who was a minister, always changing parishes; then, Aunt Amy who moved when she got the urge, and she was always having urges.

The only time she ever stayed in one place was after she embraced the Gospel. She had been baptized in New York State, and had been loyal to the Saints until she died.

"With her legacy I could have settled down in a real home with a life of my own, and I could have

gone on with my music," Hope thought.

"But then I had to meet and fall in love with Ronald, and marry him, and move from county to county and from state to state, wherever the Mormons were gathered."

And now they were moving on and on farther west. And Ron was one of the leaders, going on ahead to clear the way for the wagon trains. She loved him so that nothing else mattered.

She thought of their parting at Sugar Creek. Their words were casual.

"Take care of yourselves," Ron said, his eyes on Hope, standing with Dolma and Juney, waiting to see him off. She turned quickly to go into the tent.

"See you at Council Bluffs," she said. But Dolma pulled her back.

"I want to see Father ride over the hill," Dolma said.

"I don't," Hope thought. "I don't want to see him go." But she stood between the two children, holding their hands, watching Ron ride swiftly toward the horizon. He waved once, and then he was gone.

"Us women are alone, now," Dolma said, walking briskly back with Hope to the wagon.

WHEN days had passed without Ron's coming to visit them at various camps along the way, Dolma prayed every night for her father's return.

"Send Father back to us," she prayed with the solemn faith of a seven-year-old. "Please send Father back to us. Please send him back." Then she laughed happily.

"I think He heard me, Mother, 'cause I heard a voice say, 'All right, Dolma.' "

"Don't count too much on it, darling," Hope said. "There may be more important things the Lord wants your father to do."

Then she received a letter. Ron had sent it with a returning rider:

"I can't come back for you," he wrote her, "and I haven't located Sam so that you could travel along with him. Do you think you can get here alone?"

"Oh simple," Hope said, using one of Margaret's favorite expressions. "All the oxen have to do is to move a foot at a time, and its easy to move a foot at a time with them.

Now, jabbing the whip stock into the iron socket, she pushed the slatted sunbonnet back and rested her head against the back of the seat.

"Oh *simple*," she thought, wryly. Days and days of making the children comfortable, of driving the plodding oxen! Nights and nights of making camp, then up again early, and on, being cheerful because of the children, pretending everything is all right, pretending to Dolma that some day we'll have a home of our own!"

For a moment she let resentment fill her. "Why should I go on? Why should I always have to leave my home, any home, to follow Ron to the ends of the earth?"

Ron loved going. In spite of all that he said, he loved going. "That's it," she thought. He was absorbed in his work for the Church, and proud because of the trust the brethren placed in him.

"What do I have? Why should he, because he is a man and loves change and adventure, keep moving;

nd why should I, just because I am woman, be expected to follow and wait? He has work that he loves. nd I drag along, rationing the food, ay after day, to keep the children om starving."

We'll drive thousands of miles and ve in a one-room hut made of crude gs, and I'll tell Dol stories about he house we're going to build. For ears I've been telling her that.

"Yes, darling. We'll have a house ith lots of windows in it to let in he sunlight, and carpets on the oors, and a trundle bed for you and ne for Juney."

Someday. . . . Oh yes, someday. But when?

She leaned her shoulder against he wagon bow and stared out at the olling hills. One more hill. What's n the other side? Oh, just another ill. On and on and on—forever.

And all day and every evening, the rek of wagons and cattle; men, wom-n, and children, all pushing for-vard to an unknown goal.

Often she recognized friends and neighbors; more often the faces were unfamiliar. But all were stamped with the same inflexible determination.

Thinking of this, Hope sighed. And Dolma's eyes turned at once from the dusty wagon trail. The pigtails swung. "Tell about the future, Mother," she said.

"Oh, not again. Look out and see f the cow is still tied securely. We've got to have milk for Juney."

"Mother tell us just as you did before, only put more in about us women."

Hope's young face, gray with dust and fatigue, cracked into a smile. 'Look, darling. In ten years from now you'll be a young lady, as old as I was when I was baptized."

"Only I'll be baptized when I'm eight," reminded Dolma.

"Yes. When you're eight. . . . And us women, Dol, will still be just like we are now. Only then we'll have an active Relief Society, the kind the Prophet Joseph organized the day Aunt Anne was there. And Dol, I hope you'll always have a generous heart and love everyone."

"Will we have a home, Mother, with Father there, and all?"

"Yes, a real home. And Father will be there."

Dolma laughed, delightedly. Juney kicked his legs and said, "Yah, Yah!"

"Oh please, dear God, please give me the strength to hold on and make this come true," Hope thought, and suddenly she recalled what Margaret Rigby had said so often: "Of course you can do it. You can do anything if you *have* to."

BUT one night when Hope's patience had worn as thin as a thread, when it seemed to her she would never be able to get the sounds out of her ears—the jolting wagon, the wind's roar, the grind of the wheels through sand—she came to the bend of the river and saw a wagon which she recognized as belonging to the Rigbys. She knew it by the green chicken crate tied to the back, also by a wooden barrel and a churn with wide brass hoops. Perhaps they had made camp nearby. If so, that meant that Margaret's hour had come.

Hope was not long in finding a camp site close to the others, and as soon as she had the children safely in bed and had asked neighbors to

look out for them, she started a search for the Rigbys. As she went through the camps she was recalling Margaret's words the last time they had been together: "I want my baby to be born in a *house*," Margaret had said. "I want it to be sheltered and safe. Oh Hope, do you suppose we'll ever settle down and have homes of our own?"

Hope had given Margaret one of her wry smiles. "Well, I love Ron so much, I suppose I'll follow him to the ends of the earth," she said, "and end up by living in an igloo."

"Oh Hope, you must have a home for Dolma and Junior," Margaret insisted. "Children are entitled to be born and reared in a home."

Hope thought of this now as, having at last found the Rigbys, she saw the shelter in which Margaret lay, fighting the writhing torment of birth pangs. Sam Rigby had slung together a makeshift hut. The sides were formed of blankets fastened to poles stuck in the ground. There was a roof of bark which kept out the sun, but not the rain. Margaret lay on a pallet on the dirt floor, surrounded by an odd assortment of boxes and camp litter. A tallow dip shed the only light.

Without spoken words both women knew the crisis had come now for Margaret. Sensing the question in her pathetic, brown eyes, Hope knelt and took the sick woman's hands in her own. "If what you fear happens, I'll take the baby and care for it as if it were my own," she promised.

Hours later the rain began. Margaret's ordeal was over, though Hope was never quite clear as to all that had happened, so many emotions had run rampant through her being. But the rain had come, and it ha seeped through the frail, bark roo and onto the pallet. Kind sister stood holding pans and pails to catc the water. Hope wondered why, fo where Margaret's soul had gone then was no need of help. The sheete form on the pallet was past all tha

Hope sat stiffly on a wooden bo holding Margaret's new-born chil in her arms. In her thoughts sh could still hear the dying woman' last words and see the patient smil on her face as she said: "I'm s thankful my baby was born in *house*."

Bitterness and resentment fille Hope's mind. This then, was wha happened to women who followe their men faithfully to the end. She looked at Sam Rigby, his shoulder hunched forward, hands clenched his eyes burning. She wondere what thoughts were seething through his mind. Quiet, unassuming men often had great depth of feeling Was Sam bitter now that this trag edy had come to him? Hope trie to imagine what Ron would do i this sort of thing should happen t her. A chill feeling of foreboding gripped her body. She held the in fant close to her breast and felt its heart fluttering, and knew it was dying. When the tiny form grew rigid, she still sat without power of will or motion. Her own fears kept her silent. For with the passing of Margaret's baby, a movement close to her heart, confirmed what she had believed for some time. She was soon to have another child. . . .

Stumbling back through the dawn, she was unaware of the tang of rain-soaked earth or the flush of rose in the sky. As she reached her wagon, relieved that Dolma and Juney were

eeping soundly, she heard uncer-in, shuffling footsteps, and turned see Sam Rigby following. "I'm in' back," he told her, "back to issouri. Our folks are there, her's d mine."

"Would . . . would Margaret want u to?" Hope asked, too weary to el surprise or to offer sympathy.

"If the baby had lived, things ighta worked out. But now I've t nothin' to live for. I'm not min' to follow the Saints any nger. Maybe it's true, the Gospel, dunno. I don't care any more. omorrow, as soon as the buryin's er, I'm leavin'. I thought you ught to know. Good-by, an' I'm pliged to you, Hope."

He shuffled away, and the dark-ess seemed to blot him out com-letely. Her tears came then, and rebodings and doubts. She crept to bed beside the sleeping children nd lay there taut as a wire that has een stretched to the breaking point.

Why was she always alone? Where as Ron? It seemed to her that he ked staying away. What would he y when she told him she was to ave another child? She couldn't go hrough with it. Bitterly she ques-oned her right to bring offspring to the world to suffer, to die, as he Rigby baby had died.

Then a thought came to her. She t up in the wagon bed as though ropelled on a string. Sam's words choed in her ears. "I'm not aimin' o follow any longer!"

The despair of his loss had over-helmed him. He was adrift with sorrow too deep to be borne with-ut help. And she had let him go ithout holding out the hope, the ith, and assurance of eternal life. She had failed to carry out the Prophet's words:

"And you shall be counselors and aids to the Priesthood. Queens of the home! Guides to youth. I now turn the key . . . !"

Slowly dawn crept over the sleeping world and with it the dawn of an awakening in Hope's heart. This glorious promise was bigger than they were. It would fill the whole world with its message!

A few days later a scout stopped by the encampment and brought her a letter. It was from Ronald.

He had felt her need of him. Was everything all right? He had built her a cabin, not much of a home to be sure, but dry and warm, and he would be riding toward the camp in a few days to meet her and bring her back. And how were Dolma and Juney? Were they all right?

Oh, they were! They were! Everything was all right now that Ron had said he had a place for her and was coming soon to meet her. Hope knew now that she would follow Ron forever and ever. She would follow him to the ends of the earth, and back. . . .

"HOW far is it to where Father is, Mother?"

"Hush, Dolma! I don't know. I'm tired, Dol. I can't be your mother all the time you know. Some of the time I like to be me."

That was a fine way to speak to one's child. But she and Dol were friends, and Dol understood her.

"What will Father say about the cow? I mean about us losing her?" Dolma asked, presently.

"He'll say that we didn't tie her

securely. Cows like to run away sometimes just as children do."

"Mother, tell us about our house, the one we're going to have, just like you did before, only different. Start with Papa."

"Well," Hope began, "in about a week from now, you'll be asking questions just as you are doing now. And Juney will be scraping his mush bowl and saying, 'More, more,' just as he was doing at breakfast this morning. And then I'll look up, and way in the distance yonder. . . . " She pointed in line with the rutted road, "I'll see. . . . "

"Yes, yes, Mother, go on!"

"I'll see a handsome stranger riding toward us on a black horse."

Dolma giggled delightedly and held her hand to her mouth. Junior kicked his feet.

"And when he sees us, he will say, 'Hello, hello! I'm looking for a wife and two beautiful children.' And Dolma will say, 'That's us, Father, that's us!' And we'll all follow along; and then, before we know it, Father will say, 'Hah! Here is the house! Then he'll grab Juney and toss him up, up, clear to the ceiling."

"What ceiling, Mother?"

"The ceiling of our beautiful house."

"Will it have windows in it? And a trundle bed for me, and one for Juney?"

"Not at first I'm afraid, but later. Yes, I'm sure we'll have those. And we'll have a stove, and real chairs and a table."

"Go on, Mother."

"And the blue china dishes that Aunt Anne left. . . . "

"Will our house have love in it, Mother?"

"Yes . . . love most of all, darling. And we'll plant flowers—zinnias and larkspur and hollyhocks."

Dolma laughed delightedly, her fingers clutching her mother's calloused, brown hand. Juney, flat on his back, waved his chubby legs and grinned happily.

The oxen plodded on over the jolting ruts, on and on and on.

## INFORMATION FOR RELIEF SOCIETY MAGAZINE REPRESENTATIVES

(*Continued from page 556*)

*Magazine* content for the current year, 1942, is similar to that for 1941 with two main exceptions: first, special emphasis is being given during this centennial year to cover pictures and articles related to Relief Society's inspiring and dramatic history; and, second, the postponement of the general Relief Society conferences because of the war has released space ordinarily used for conference proceedings for a variety of other material.

These values in the *Magazine*'s content, and the interest, support and efforts of officers, *Magazine* representatives, and Relief Society members, are principal reasons for the past year's increase of 5000 subscriptions to a present monthly circulation of more than 56,000 copies. If this subscription list is maintained and increased, the present low subscription price of $1 per year can be assured, despite increased costs of production.

# NOTES FROM THE FIELD

*Vera White Pohlman, General Secretary-Treasurer*

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for June 1942, page 420.

## RELIEF SOCIETY MAGAZINE CAMPAIGNS

*Granite Stake*
(Salt Lake City, Utah)

PEARL H. CROCKETT, Granite Stake *Magazine* representative, submitted the following report: "The Lion House Social Center was the scene of a picturesque luncheon given for the ward *Magazine* representatives, ward presidents and ward membership coordinators by the Granite Stake Relief Society, on September 16, 1941. Because *Magazine* and membership are so closely related to each other and the success of each affects the other, we felt the need for bringing the *Magazine* representatives and coordinators together. A bowl of varicolored flowers centered the table, and at each plate there was a scroll of paper, held in place by a flower and ribbon.

"The purpose of the fourth 'annual get-together luncheon' was to inject each one present with a dose of 'pep,' making them immune to discouragement, disappointment, and doubt, preparatory to the opening of our *Magazine* drive which was to take place during the month of October.

"Our special guest for the day was General President Amy Brown Lyman, who willingly gave us of her fund of knowledge and experience pertaining to the *Magazine*. We were privileged to give our ward workers the benefit of her inspiration.

"During the course of the afternoon, the twenty scrolls marking the places were untied, and each guest found typewritten thereon a pertinent fact, gathered by Counselor Vauna S. Jacobsen, pertaining to the *Magazine*, several of which are here quoted:

1. *The Relief Society Magazine* is printed with clear, legible type on paper that must be ordered one year in advance. This is of special benefit to older women.

2. There is a minimum of advertising in the *Magazine*, and none running through the contents. All advertising is either at the front or the back. In each issue there are 74 pages of good reading material.

3. *The Relief Society Magazine* is an excellent outlet for the literary talent of our Latter-day Saint women. It attracts many of our best creative writers in the fields of prose, poetry, and fiction.

4. Timely articles on current problems are a special feature of the *Magazine*.

5. *The Relief Society Magazine* is distributed throughout the United States, including the territories of Alaska and Hawaii, and in Canada, Australia, Africa, South America, Mexico, Canal Zone, most European countries (prior to the war), India, China, the islands of the sea, and Syria.

6. The *Magazine* is preserved in the Library of Congress, and many other leading libraries of the nation.

7. *The Relief Society Magazine* was preceded throughout the year 1914 by the

*Relief Society Bulletin*, a modest monthly periodical of 16 pages, the major portion of which was devoted to lesson material.

8. In January 1915, the *Bulletin* was enlarged to contain articles, stories, and poems of general interest and was issued under the new title, *The Relief Society Magazine*.

9. The *Magazine* is of convenient size, easy to carry and to hold.

10. The circulation of *The Relief Society Magazine* is over 55,000 and it is increasing each month.

11. The publishing of the *Magazine* is a non-profit enterprise. The selling price of $1.00 is used to benefit the subscriber, and has been maintained since establishment of the *Magazine* despite greatly increased paper and labor charges.

"All of the facts read that day were afterwards furnished in compiled form to each of the wards, and helped to equip them to go forward in their respective wards to accomplish their goal of obtaining subscriptions to equal the enrollment."

Much credit for the consistent success of the *Magazine* campaign year after year in this stake is due the stake and ward officers, headed by Agnes M. Bolto, stake president, who fully support and cooperate with their faithful and energetic *Magazine* representatives.

*South Los Angeles Stake*
(Huntington Park, California)

ROSINE BAUER, *Magazine* representative of the South Los Angeles Stake, reports that the annual *Magazine* promotion campaign was held in this stake during the month of June. Preparations for this campaign were made at a preliminary meeting and luncheon in May, attended by ward Relief Society presidents and *Magazine* representatives and by Hazel T. NeVille, stake Relief Society president and other stake officers. All wards represented accepted the proposed plan to visit every home in the stake which was without the *Relief Society Magazine*. Care was taken to select for visiting these homes those women who could tactfully and effectively present the values of the *Magazine*. Sister Bauer reports: "We have not used any force whatsoever in getting the *Magazine* into the homes. I have instructed all *Magazine* representatives that if the *Magazine* means a lot to them and they enjoy reading it they can encourage others to read it. During the month of June, I asked the wards to give two and one-half minute talks in Sunday School on some article from *The Relief Society Magazine*. The purpose was to bring before the people of the ward the wonderful material the *Magazine* contains, but no selling or sales talk was allowed. Permission to make these talks was granted by the stake Sunday School superintendency and the ward Sunday School superintendencies and the bishops."

At the preparation meeting above referred to, the stake *Magazine* representative issued to each ward two typewritten statements, one entitled "Our Goal for *Relief Society Magazine* in the Centennial Year 1942" and "Instructions and Counsel to all Relief Society Presidents and *Magazine* Representatives." Following are typical excerpts from the statement relating to the assigned goal:

1. Why 1,000 subscriptions for South Los Angeles Stake? —because half of our people do not realize what they miss, not having this *Magazine* in their homes.

2. *The Relief Society Magazine* always has very valuable reading in its pages. This centennial year the *Magazine* is full of

Relief Society history and messages from our Church leaders, and contains serially the life story of our General Relief Society President, Amy Brown Lyman.

3. Meetings and Church activities are curtailed; therefore we should read more, fill our minds constantly with words of wisdom, gain knowledge of what is going on throughout the Church, and keep in close contact with our Relief Society General Board through *The Relief Society Magazine*.

4. The contents of *The Relief Society Magazine* deal with educational, spiritual, and temporal values.

5. Relief Society president of every ward should consult her bishop and ask for his cooperation in the *Magazine* campaign.

6. Make special effort to get the *Magazine* into the homes of new members, for members of the Relief Society are interested in the progress and activity of this noble and important work.

7. The *Magazine* representative is to check on renewals each month carefully and regularly, using information provided by her own record and by the pink expiration slips sent by *The Relief Society Magazine* office.

8. *Magazine* representatives are requested to check ahead one month and hand out envelopes one month in advance of expiration, explaining to these members that they will call in a month's time for the renewal subscription.

9. Each ward *Magazine* representative is requested to report monthly to her ward Relief Society president and to the stake *Magazine* representative the results of follow-up work on expirations.

10. Read the article in the Magazine for March 1942, by Leah D. Widtsoe, "What Relief Society Means to Me," in which she states, "*The Relief Society Magazine* is always a good companion for me and when I read it faithfully I am always built up and feel that I can carry on, no matter what life may bring."

## MAGAZINE GIFT SUBSCRIPTIONS

MANY gift subscriptions are placed each year by individuals who order the *Relief Society Magazine* for their friends or relatives. Each recipient of a gift subscription receives from the office of the General Board a special gift card announcing the gift. In addition to gift subscriptions by individuals, many Relief Societies provide for gift subscriptions either from their general fund or from funds especially collected for this purpose. Following are a few examples of this service:

Societies of Southern California have submitted several gift subscriptions for Relief Society women in the British Mission.

The Powell Branch of the Big Horn Stake has sent a total of six gift subscriptions to the *Relief Society Magazine* during the past few months, leaving the distribution of these subscriptions to the discretion of the General Board. These gift subscriptions were divided among a new branch Relief Society on the island of Lanai, Hawaii, Navajo Indian members, and investigators near Shiprock, New Mexico, and missionaries. One of these gift subscriptions from the Powell Branch was the award subscription earned by Irene E. Spafford, the *Magazine* representative, for obtaining during 1941 subscriptions equal to or exceeding 75 percent of the Relief Society membership, and was made available specifically for a missionary. The gift subscriptions for the use of the new branch Relief Society on the island of Lanai were sent after receiving a letter from Elder Avard W. Booth reporting the organization of this new branch and remitting a subscription for the new Relief Society president. He wrote:

"During the third week of Janu-

ary of this year here on the small island of Lanai we organized what to our knowledge was the first Relief Society on the island. We had an initial attendance of about 25. Since that time we have held our meetings as per schedule and have found, as is inevitably true, that the Relief Society offers to its members unparalleled opportunities not only in religious instruction, literature, handiwork, and home improvement, but also in leadership."

Later he acknowledged the receipt of the gift subscriptions and stated, "Our heartfelt thanks go to the Powell Branch Relief Society of the Big Horn Stake which has made the donations possible. You may rest assured that the *Magazines* will be put to the very best of service and will be a great aid in our work here on Lanai."

In the new but small Relief Society at Shiprock, the president, Emma Evans, reported in May that "all activities were carried on by an average of three women. A beautiful yellow quilt was made, an equally beautiful temple suit handed in, and all meetings held. . . . I am sure that this fall we will have fun planting our evergreen tree (for the centennial) which is somewhere on the Lukachukai or 'beautiful mountain.'" In acknowledging the gift subscriptions, Sister Evans expressed deep gratitude "because we have some worthy Navajo new members and investigators who would love and read and digest the *Magazine*." One of these subscriptions was sent to Mrs. George Jumbo who, with a lady missionary, walked 16 miles over mountain trails (from 10 a. m. to 5 p. m.) to attend a Navajo conference held in June on top of the mountains at Crystal, New Mexico, where 14 Navajo converts were baptized. One of these converts was also the recipient of a gift subscription. Mrs. Jumbo and the missionary walked to this conference because the truck in which they were riding broke down. Mrs. Evans says, "They limped in, just in time to bear forceful testimonies at the last meeting. Mrs. Jumbo had walked on and on, her only desire being to tell her people the Gospel was true—*and she did.*"

Several local Relief Societies have reported the gift of a *Magazine* subscription to their public library. It is suggested that this service might be extended, wherever libraries do not have funds for purchase of a subscription for the *Relief Society Magazine*, and wherever the availability of the *Relief Society Magazine* in the public library would be an advantage.

Many stake and ward Relief Societies are making a special effort to preserve back issues of the *Relief Society Magazine* in their stake or ward libraries, having the volumes bound wherever possible. Several of these take advantage of the binding materials which are available at the offices of the General Board, doing their own binding. In order to make the bound volumes of the *Magazine* and other books in the stake Relief Society library more available to the public, the Timpanogos stake Relief Society had its bookcase moved into the public library. This stake had collected and placed in its library all bound volumes of the *Relief Society Magazine* from the beginning.

One ward in the Duchesne Stake has even accepted produce in pay-

ment for *Relief Society Magazine* subscriptions.

The Holladay Ward of the Big Cottonwood Stake has provided all missionaries from the ward with a subscription to the *Magazine* from a penny fund to which the members contribute for this purpose.

The Taylorsville Ward of the Cottonwood Stake keeps a *Relief Society Magazine* penny box available at the meetings in which members leave contributions for subscriptions for members unable to subscribe. The Bennion Ward of this stake also subscribes for the *Magazine* for missionaries.

The Grant Stake has conducted *Magazine* silver parties at which contributions were dropped into a bank constructed as a replica of the *Magazine*. These contributions were used to purchase subscriptions for members who otherwise would not have access to the *Magazine*.

## COMMENTS FROM MAGAZINE READERS

FOLLOWING are excerpts from a few of the letters received by the General Board of Relief Society expressing appreciation for the *Relief Society Magazine*:

Will you please renew my subscription for the Magazine for another year.

The Magazine is wonderful. I wouldn't do without it, if I can possibly get the money. I got it this time. What will happen another year is unsure, as my son, my only child left, is now in the army, and I am a widow, and with him so far away I can't run to him for money. Anyhow, maybe he will provide for me from there.

I am so glad I can have the Magazine to read at least for another year.

—Georgetown, Idaho

I know of no magazine that I look forward to as our *Relief Society Magazine*.

If every member enjoyed it as I do, it would be in every home. I cannot afford to lose one, as each number contains such wonderful things to help us to live better lives and to become better wives, mothers, and neighbors.

It is a book of inspiration, and helps one to carry on this great work.

—Manti, Utah

We do enjoy the *Relief Society Magazine*, and the material in it is certainly fine. I am especially happy at the choice of lessons for the coming year. We have all enjoyed the theology lessons on the *Articles of Faith* and now that we are going to take the Literature of the Bible, I cannot tell you how grateful I am for this choice.

—Denver, Colorado

I am a member of the Relief Society and thoroughly enjoy the work as class leader. I always read our Magazine from cover to cover and find the autobiography of Sister Amy Brown Lyman very inspirational.

—Shoshone, Idaho

My mother was president of the Draper Ward Relief Society for seven years and my wife has been an active worker and teacher here in St. Johns stake since our marriage five years ago. You see, having the Magazine in our home for years, I have learned to appreciate its value. The *Relief Society Magazine* is "tops."

—St. Johns and Eagar, Arizona

Your Magazine is wonderful, a great blessing and comfort. May we have more stories such as Amy Brown Lyman's, "In Retrospect." Church history and the lives of

our faithful Saints inspire us to carry on. Your lessons are wonderful. It is difficult for me to get in to meetings.

—Tempe, Arizona

I've made two or three a present of our dear Magazine each year since I've been in this great cause, and the dollars I've spent for this great book have been well spent, and I feel like it has helped the ones I've given it to. Our ward is small but very scattered, so I cover a large area before I get around to them all.

—Pingree, Idaho

May I take this occasion to express my appreciation of the Magazine? I live at too great a distance from the chapel to attend meetings in these times of scarce tires, and the *Relief Society Magazine* surely helps to make up for the lack. There are no other Saints in this section, and though many of the people are good and kind, I miss the spiritual companionshhip I enjoyed so much in Baltimore. Recently I was invited to a ladies' aid meeting of another church. I attended and came away feeling "let-down" and almost bitter. There was no *spiritual* message whatever, not even a song! How very fortunate we are to have the enlightened leadership we have in our own Church. Our leaders realize that women, too, hunger for other than material food.

—White Hall, Maryland

The *Relief Society Magazine* is wonderful—just full of good things to read, and I can't be without it.

—Fennville, Michigan

"We appreciate your Magazine more than we can express, a magazine which we have found indispensable."

—Carnegie Free Library, Ogden, Utah

I have been a Relief Society member and a subscriber to your Magazine since our ward organized a Relief Society in June 1936. I've read every copy of the Magazine since then "from cover to cover." My mother and both my grandmothers were and are Relief Society members. I have been a class leader of the social science department and am now a visiting teacher and coordinator. The only way I see you can improve the Magazine is to make more of it.

—LaJara, Colorado

I received my third Magazine just a few days ago, and how I have enjoyed them. For years I have read the national ladies' magazines and each time after reading them or glancing through them they were ready to be discarded. May I tell you how sincere and real and honest my *Relief Society Magazines* are to me. I shall treasure them all.

—Idaho Falls, Idaho

In talking to the sisters at the organization of our branch Relief Society, my husband, who is branch president, said: "Sisters, the *Relief Society Magazine* is one of the best magazines printed, and each month when it comes I try to beat my wife to it. I start at the front page and read on through.

—Wichita Falls, Texas

I want to tell you how very much we all like your editorial on the White House Conference on Children in a Democracy. It is so difficult to summarize a report of this nature covering so many topics and containing so many recommendations. It means a great deal to the members of the Conference to have the interest and support of such groups and publications as yours.

—U. S. Department of Labor, Children's Bureau, Washington, D. C.

Enclosed find $1.00 to pay for renewal for one year. I think the Magazine is more important than our breakfast, even when we are hungry.

—Van Nuys, California

I was thrilled to have in print (December 1940) that marvelous sermon by President J. Reuben Clark, Jr. President Clark speaks that which is true with a thrilling force. I listened to this sermon at Relief Society conference, and wished with all my might to remember every word, so was very happy to have it as a gift in print. The passage under the sub-heading "The Perfect Earth-home" is especially beautiful. It reads like the word of God, poetically inspired, every word chosen, every word true.

—Salt Lake City, Utah

Each year I buy two Magazines and send one to one of my relatives. I am enclosing part of her letter to me regarding the Magazine. (She is the only one of my relatives who has said such nice and true things about your paper.) I am sending another subscription for her this year. You will see for yourself what the paper has done—it has broken down probable prejudice and has changed an opinion—it is a missionary. It goes places where a missionary never has been.

—Queensland, Australia

I never open a new issue of the Magazine without thinking that I'll write a card to tell you what a lovely cover you had, (or some other attractive feature) or how I enjoyed the whole Magazine.

I was eager to get the June issue, and when in addition to the lesson previews I found Sister Lyman's article so full of interesting beginnings of various Relief Society activities, I thought our Family Life coordinator would like to read it.

It seemed to me the very finest way of acquainting her with Relief Society, and so the enclosed check is for a year's subscription for her, with the compliments of Box Elder Stake Relief Society.

—Brigham City, Utah

I enjoy the Magazine more than I can tell you; the paper is very beautiful, in fact I like the whole Magazine, and I am sure the women of the Church appreciate it as well as I do.

—Provo, Utah

Thank you very much for the six copies of the June *Relief Society Magazine*, containing on page 405 the "Suggested War Pantry for Emergency Use" reprinted from the American Red Cross Service letter No. 83. I appreciate your thought in sending these to me.

I know that the Pacific Area office will be interested in having it called to their attention, not only because of the reprint of this article, but because of the many other fine articles which are contained in this issue, and I have forwarded to them some copies of the Magazine.

—State Representative for Utah, American Red Cross

We writers appreciate the *Relief Society Magazine* and its audience very much. We hear comments all the time that let us know what contacts we are making.

—Ogden, Utah

## BOUND VOLUMES

THOSE desiring to have their 1941 issues of the *Relief Society Magazine* bound, may do so through the office of the General Board. If *Magazines* are furnished with the order, the cost of cloth binding, including index, is $1.50, and the cost of leather binding, including index, is $2.00. There will be an additional charge of $1.00 if *Magazines* are furnished by this office.

Those desiring to bind *Magazines* themselves may purchase materials through this office. A package containing enough material to bind 12 books sells for $3.50; these packages will not be broken in order to sell smaller amounts. Indexes will be furnished free of charge upon request.

Address all orders to Relief Society General Board, 28 Bishop's Building, Salt Lake City, Utah.

# The Three Styles or Textures of Musical Composition

*Dr. Florence Jepperson Madsen*
*Relief Society General Board Member*

RHYTHM, as pointed out in a previous article, completely satisfied primitive man's need for physical expression. Stories were told through dancing; bodily gestures and maneuvers were used to depict past experiences or oncoming events; drums were beaten hard and fast to produce noise and excitement. Crude vocal utterances may also have been associated with the noise. It took a long time before such crudeness could be tempered to any degree of refinement. Finally, when that point was reached, rhythm alone proved inadequate as a means of self-expression.

The mental powers within man had begun to awaken and assert themselves; therefore, other mediums of expression were needed. It is not surprising that melody, a product of thought, should be the next element to be ushered in.

Melody as we know it in our day, having undergone the polishing of centuries, comes to us as a chain of beautifully harmonious and refined sounds. In the early ages melody was crude and unrefined in sound and was rendered in a sort of monotonic chant. Its growth was naturally slow, but in time another tone found its way into the chant, which gave it a little more variety. Then a third tone was added, and later a fourth. There was now enough variety of pitch to develop and extend musical thought.

The ancient Greeks took these four tones as the basis of their scales and called them "tetrachord." ("Tetra" means four, having four parts.) Incidentally, our major scale is made by combining two of these tetrachords.

In the course of time, the idiom which had sufficed for the musical expression of the people reached the point of exhaustion—or so it seemed. There was not so much the need of new material, however, as there was the need of new and different ways in which to use the material already available. The old familiar axiom, "Necessity is the mother of invention," was found to be true. Man's inventive urge led him into the field of experimentation. Here he discovered interesting things pertaining to music. As his ingenuity and skill increased, the tedium of rhythmic and melodic monotony decreased. Rules were formulated which gave a rather definite working knowledge of how to proceed with these newly found theories.

Experiments proved that by following certain rules a melody could be started, and then very shortly after, at a specified place, this same melody could be brought in again and produce a very pleasing effect. In this way melody became its own support—when two or more different melodies were used in a certain prescribed way, each one became a support and strength to the other. This was the simple beginning of what later proved to be a real scientific

n for music, an era which produced me truly great and outstanding mu- ians who left us a rich background which to build.

There are three styles or textures musical composition: monophon- polyphonic, and homophonic.

*onophonic* ("Mono" means one, d "phonic" means sound.)

In music, monophonic refers to a ngle melody line unaccompanied. is the oldest, as well as the sim- est, of all music. "For countless es the world was satisfied with this ecies of music, the division of mu- into parts being scarcely more an 700 years old." Chinese music still of the monophonic style. While we speak of monophonic mu- as the simplest of the three styles, e must not be misled into thinking at it is trivial and that it presents difficulties to the performer. ow, sustained singing is the most fficult of all singing, and when ne without the support of an ac- mpaniment presents many prob- ms.

Many of the early composers made luable contributions toward the erfecting of the monophonic style. St. Ambrose, who lived between 33 and 397 A. D., considered the under of the music of the Catholic hurch, arranged the musical service cording to his own ideas. He rote many hymns and chants which ere identified with his name. The mbrosian chant was sung on one ne with a rising or falling inflection the end of lines or verses. It con- rmed to the natural rhythm of eaking or of text reading.

Gregory, the Great, as he was lled, born about 540 A. D., pope from 590 to 604, changed and re- arranged the music of the Catholic Church. The chant was made to conform to his thought of a sacred service. It was slowed down in rhythm, and the natural word speak- ing was given less prominence. Long, sustained tones, he considered, were more effective for a large unison choir than the short ones, and better represented the solemnity of a church service. The Gregorian chant, as it was called, made use of more tones than had previously been used. There was also the breaking away from the custom of having a syllable for each tone. Thus, a succession of tones were often sung on a single syllable giving the melody greater smooth- ness. With each innovation the scope of singing was extended, and sacred music was given a deeper and more profound dignity. The Gre- gorian chant is the best example of finely developed, monophonic melo- dy that we have in our Western mu- sic.

George Frederick Handel has sug- gested the monophonic style in some of his composition. Instruments have been used, but they play only the melody part with the voice and add the octave either above or below. The bass solo, "The People that Walked in Darkness," from *The Messiah*, and the aria part of the bass solo, "Col raggio placido," (With Placid Ray) from his opera *Agrippina*, closely follows this single melody style. There are very few harmony chords used in either com- position.

*Polyphonic* ("Poly" means many— thus many sounds or voices.)

In polyphonic music two or more

independent melodies are played or sung at the same time. This treatment of melodies is called contrapuntal music. The word "counterpoint" is more or less a familiar term to those who have had music training, especially those who have studied the piano or organ. In the days before our system of notation was perfected, musical sounds were represented by points. The word "counterpoint" was derived from the Latin words "punctum contra punctum," meaning "point against point," or as we would define it, "note against note."

In counterpoint one melody is supported by another melody, not chords, which would give us harmony. It is read horizontally, line following line, as contrasted to harmony which we read and analyze vertically. There is the possibility that as early as the tenth century attempts were made to bring in additional vocal parts. It may have happened that a singer whose voice was low in pitch could not reach the tones of the melody which was sung by the group, so started at another pitch, likely a fourth or fifth lower, and carried the melody through in this way. Or it may have been that a high voice wished to sing in a range that better fitted his voice. Whether or not it came as an accidental happening, the music-minded men had been searching diligently for just such an event and welcomed it when it came. The main melody or song tune used was called "cantus firmus." When it appeared with its succession of parallel fifths or fourths and octaves, it took the name of "organum," and later the name of "discantus." This arrangement of music parts, with the addition an extra interval or so, sufficed fi 1000 years.

The intervals of the fourth, th fifth, and the octave have regular been chosen by untrained ears as th most natural and pleasant-soundin intervals of the scale.

Two names are important in th first movement towards combinin vocal parts: Hucbald (840 to 930 and Guido of Arezzo (995 to 1050 Both were profound scholars.

Polyphonic music was the onl kind used up until the seventeent century, and even extended beyon that. During this time it was de veloped into a powerful and scie tific medium of musical expressio a medium which is very difficult t grasp on first hearing and one whic seldom attracts the attention of th layman. Its interest grows, hov ever, with repeated hearings. Th beautiful weaving of the differen parts becomes intensely fascinatin to the one who is able to follow th intricate interlacing of the part There is no better training for voca ists or instrumentalists than th study of contrapuntal music.

*Homophonic* ("Homo" m e a n sounding alike; sameness of soun unisonous.)

This definition might confuse on with that of monophonic inasmuc as they both emphasize the singl melody line. In monophonic musi the melody is complete within itself Homophonic has reference to musi having for its basic structure the ele ment of chords.

The general characteristic o monophonic and polyphonic musi

lineal—horizontal; that of homo-
nonic is vertical. Thus monophonic
nd polyphonic music are fundamen-
lly melody; homophonic music is
incipally chordal, coloristic by na-
re, or accompaniment to a melody.
Homophonic music was unknown
ntil the end of the sixteenth cen-
ry. All music preceding that time
as monophonic or polyphonic. The
rly Italian opera composers were
e inventors of the homophonic
yle. They were fundamentally
eat melodists and wanted the beau-
of their melodies to be undisturbed
the entrance of other melody
nes. The homophonic style, too,
as thought a better medium through which to express emotional and dramatic fervor. It was easily conceived and was direct in its appeal and thus presented practically no listening problems at all. It is the type of music with which we are most familiar. We come in contact with it in most of our present-day music. Hymns, folk-songs, chorales (small species), solos, etc., are written in this style. Good examples of homophonic music are Handel's "Largo," "Ave Verum" by Mozart, "Pilgrim Chorus" by Wagner, and "A Legend" by Tschaikowsky. A wealth of harmonic coloring can be displayed through this medium of writing.

Erratum: The poem at the beginning of the article "The Lure of Melody," by Dr. orence Jepperson Madsen, published in the July 1942 issue of the *Magazine* was om "Abt Vogeler" by Browning instead of "Ben Ezra" as credited in the *Magazine*.

# GIVE US THIS DAY

*Vesta P. Crawford*

As you knead and turn the bread,
Remember wheat, the shining grain,
Think of bright metallic waves
That stretch across the plain;

Think of furrows in the sun
And the bearded wheat in head,
Recall the granary and the seed
As you mold and turn the bread.

Pray to God that everywhere
Men may garner in the field,
Let the sheaves be bound again—
Give the world another yield!

# Theology and Testimony

## "Articles of Faith", by James E. Talmage

Lesson 10

## Authority in the Ministry

(Tuesday, November 3, 1942)

Condensation of Chapter 10 of *Articles of Faith*, by Talmage

(This condensation is placed in the Magazine in the hope that it will result in more cla members familiarizing themselves with the lesson.)

*Scriptural Examples*

All who minister in the ordinances of the Gospel should be called and commissioned by the authority of our Heavenly Father. The scriptures sustain this view. Familiar examples are those of Noah (Genesis 6:8), Abraham (Genesis 12-25; *Pearl of Great Price*, Book of Abraham), Samuel (I Samuel 3:4-14), Isaiah (Isaiah 1:1; 2:1; 6:8-9), Twelve Apostles chosen by Christ (Matthew 4:18-20; 18:19-20; Mark 16:15; John 6:70; 15:16), and others.

*Ordination of Men to the Ministry*

Ordination, as sanctioned by scriptural precedent and established by direct revelation of God's will, is to be effected through the gift of prophecy and by the laying on of hands by those who are in authority. Pau admonished Timothy as follows "Neglect not the gift that is in thee which was given thee by prophecy with the laying on of the hands c the presbytery, . . ." (I Timoth 4:14) And again, ". . . stir up the gif of God, which is in thee by the put ting on of my hands." (II Timoth 1:6)

*Unauthorized Ministrations*

In His dealings with mankind, Go has ever recognized and honored th Priesthood established by His direc tion; and has never accepted any un authorized assumption of authority Examples from scripture of punish ment for usurpation of authority are Korah (Numbers 16), and Miriam the sister of Moses (Numbers 12)

*Teachers True and False*

Only those who are duly authorized to teach can be regarded as true expounders of the word of God. Authority to act in the name of the Lord is given to those only who are chosen of God. It can not be had for the mere asking. It can not be bought with money. The apostles of old knew of men who sought to arrogate unto themselves the right to officiate in things divine, thus becoming servants of Satan. (Acts 20:28-30)

*Divine Authority in the Present Dispensation*

Because the authority of the Holy Priesthood was taken from the earth as the apostles of old were slain, a restoration became necessary in the latter days. In 1829, John the Baptist ordained Joseph Smith and Oliver Cowdery to the lesser or Aaronic Priesthood. Shortly after, Peter, James, and John appeared to Joseph and Oliver and ordained the two to the higher or Melchizedek Priesthood. Thus, in the Church of Jesus Christ of Latter-day Saints, no man receives the Priesthood except under the hand of one who holds that Priesthood himself, and who in turn can trace his authority as having come in direct line from heavenly messengers through the Prophet Joseph Smith.

*Foreordination*

The natures, dispositions, and tendencies of men are known to the Father of their spirits, even before these beings are born in mortality. He need not wait for them to develop and prove their capacities before He appoints them to special labors in the fulfillment of the Divine purposes. There is abundant evidence that Christ was chosen and ordained to be the Redeemer of the world. (I Peter 1:20)

*Foreordination Does Not Imply Compulsion*

God's knowledge and understanding of spiritual and human nature enables Him to conclude with certainty as to the actions of any of His children under given conditions; yet such knowledge has no determining influence upon the person. There are those whose integrity and faithfulness have been proved in the premortal state. So, the Lord knows how unreservedly they may be trusted. Many of them are called to special and exalted labors as chosen servants. Each of us is assured our free agency in the way we conduct our lives.

*Pre-existence of Spirits*

That spirits existed as organized intelligences and exercised their free agency during the primeval stage is clear from the declaration of the Lord to Abraham:

> And they who keep their first estate shall be added upon, and they who keep not their first estate shall not have glory in the same kingdom with those who kept their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever. (*Pearl of Great Price*, Abraham 3:26)

Christ explained and referred to, on many occasions, His pre-existence, examples of which are numerous in the *New Testament*.

## LESSON PLAN

Article 5—"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

Lesson Aim: To teach that the true church operates under men ministering in the ordinances of the Gospel who have been called and commissioned for their sacred duties by Divine authority.

### Suggested Material Outline

I. Authority Needed in an Orderly Society
   When a group of individuals band together for any cause, authority must be delegated and responsibility placed. (See *Sunday Night Talks*, by James E. Talmage.)
II. Authority to Administer in the Ordinances of the Gospel
   a. What it means to be called of God. (See *Sunday Night Talks*, by James E. Talmage, p. 220.)
   b. Men called of God in former days
   c. How ordination of men is effected
III. Restoration of Authority in Present Dispensation
   a. Aaronic and Melchizedek Priesthood restored
   b. Foreordination and pre-existence

### Suggested Method Outline

It is suggested that the teacher assign the topic "Men Called of God in Former Days" and also "The Restoration of Authority in the Present Dispensation." More time will probably be allotted to the latter subject because of its importance to Church members. Questions which may be asked during the presentation of the lesson might be:

1. How can you prove the existence of the Priesthood in the Church today?
2. Name the principal holders of the Priesthood from Adam to Moses.
3. In what manner is the Priesthood conferred?
4. What attitude does God take toward a person who attempts to use his authority in an unrighteous manner? (*Doctrine and Covenants* 121:34-40)
5. In what sense, if at all, can a human institution based on Christian principles be classed as God's Church.

Class leaders should be aware of the opportunity to enlist the attention and aid of the women of the Church in supporting those holding the Priesthood, for "It is in this vast body of authority that the strength of the organization (the Church) lies." The testimonies of the class members might center about the thought of what it means to the mothers in the home to have men in the Church with the authority to administer the ordinances of the Gospel.

### References

Talmage, James E., *Vitality of Mormonism*, pp. 99-103.
Talmage, James E., *Sunday Night Thoughts*, p. 220.

# *Visiting Teachers'*
## Messages To The Home

Lesson 2

## Reverence as an Expression of Faith

(Tuesday, November 3, 1942)

O be truly reverent, one must respect, love, and obey God with a ep feeling of awe and wonder. verence implies that we, the cred, are in the presence of Him, the eator.

When we stand on the ocean hch and look out over the vast dy of water, we are filled with awe. nilarly when we consider the auties of nature in rock and plant when we are in contact with the at mystery of life all around us, marvel. What wonder we feel as view the beautiful flowers and it, and contemplate that a tiny d contained within it the power draw from the soil sufficient urishment of the right kind to deop into a shrub of different col- bearing seeds which have in em exactly that same force and ttern. Our bodies, too, are marvels construction to us. What we ow of the wonders of creation ould increase our reverence for the known.

Reverence for God and for all that has brought into being is one of e essentials of a fine character. here can be no doubt about that. There have always been special ces set apart for worship, places at have been dedicated to the rd. Usually they are called louses of the Lord." These houses ould be held sacred and holy so s spirit will abide there. In the ly days of the Church He commanded the Saints to "build a house unto me," and the answer was the Kirtland Temple.

In the case of the ancient Israelites, first the Ark was built and then a temple; in the case of the Nephites and of the Latter-day Saints, the temple again. They are special houses of the Lord.

But our meetinghouses, or chapels, are also dedicated to God as special places of worship. They are therefore His houses, too, for in them we learn of His greatness and love. They are sacred for another reason. In the principal meeting held there, the Sacrament of the Lord's Supper is administered—the most sacred ordinance known to us, for it is symbolical of His suffering and death for us.

There are many ways in which reverence may be expressed. Some of these are by quiet serenity, profound awe, silence, a song, or instrumental music. But beneath the outward expression of true reverence is the spirit of reverence, and that is what is most important, after all.

### *Discussion*

1. What blessing may one obtain by attending religious services in a reverent spirit?
2. What physical conditions in our churches contribute to this spirit?
3. Why does faith in God lead to reverence for Him and His creations?
4. How does the example of older people affect children in their reverence for sacred places?

# *Work-and-Business*

## New-Fashioned Thrift

### Lesson I

### PEACE vs. WARTIME HABITS

(For optional use on Tuesday, October 13, 1942)

OUR national emergency is creating many problems. Home life is being disrupted and families are moving from one part of the country to another. As every American household adjusts quickly and intelligently to new surroundings and circumstances, new habits of thrift and economy will take the place of waste and careless spending. An era of abundance is giving way to an era of scarcity. Limited supplies and transportation facilities will gradually force every one to live closer to the level of necessities and change materially his tastes and habits of living.

Materials vital to the war are used more or less in every home. Steel, aluminum, rubber, copper, and tin head the list. Homemakers will materially aid the defense effort by exercising care in the use of equipment made of these materials. Many pet theories will be discarded and simpler and more scientific methods of conservation will be adopted.

Saving by sharing, a virtue practiced long ago, may be a new experience to many in these days. Each person or family who shares his commodities makes less the immediate demand on industry for these commodities for civilian use and at the same time develops habits of friendliness and neighborliness which will no doubt endure beyond the war emergency.

Almost everyone will have to adjust to changes in their habits c transportation. The automobile ha come to be a necessity rather than luxury. It has been used for man purposes—for taking men and wome to their work, housewives to th grocery store, children to school, an the family to the movies. Alread its use is being greatly curtailed, an as a result buses and trains are becom ing overcrowded. Facilities in urba communities will no doubt becom more strained, and people from th farms will be obliged to make fewe trips to town. More walking will b in order, which means good exercis and better health.

Notwithstanding necessary restric tions in travel, leisure time activitie and vacation habits need not be cu tailed. As worries and confusion in crease, it becomes increasingly nece sary for people to have recreation We have a wartime obligation t keep fit, efficient, and competent Home entertaining can supply muc of the needed recreation. Carefu planning can provide relaxation tha will refresh both body and mind. A picnic in the backyard, in a nearb grove, on the banks of a stream, o even in the kitchen, to which neigh bors and friends have been invited can be a memorable occasion. Re freshments need not be expensiv to be satisfying and attractive. Bring ing the family together where the can help cook a meal, sing song

round an open fire, or splash in an ld swimming pool can be a whole- me and happy event.

Eating habits are also due for anges, but family meals must not iffer. The national nutrition pro- am now underway should result in alanced diets and a better fed peo- le. Due to the war, there are fewer pplies of some canned foods. Less n cans with fewer sizes will be avail- ble. The old soup kettle and bean ot will return to help in the new rift program. With sugar ration- g now in effect and rationing of ther foods likely, more fresh and ried fruits and vegetables and more airy products will be used. The ealth and well-being of the family epends in large measure upon the oice of food. It is hoped and ex- ected that those who can, will pro- uce enough of the protective foods, ich as fruits, vegetables, eggs, and ilk, to care for the needs of all. In aces where weeds thrived, victory rdens are now growing.

The market basket should evidence anged buying practices. What in eacetime was casual pastime, now ecomes a serious responsibility. One ip to market should take the place f several. A complete list of every- ing needed should be made before aking the shopping trip, and ough provisions should be pur- ased for the week, if possible, in- ead of for three or four days. Pur- asers should ask to have delivered, on the regular schedule, only those things that cannot be carried. Markets should be better known and purchasers should not trust too much to shopping via telephone. They should know how to buy by grade or label rather than by the ten cents worth. Clothing should be bought according to the kind of wardrobe best suited to the needs of the family, with consideration being given to that which will wear a reasonable length of time and will still be attractive. Instead of throwing away clothes when they are a bit worn, or silk or nylon stockings when the first thread breaks, carefully mend these; remodel clothing if necessary; freshen by sponging and pressing, and then enjoy wearing it for months to come. Checking over the list of things one intends to buy for himself to see how many items he can do without is good practice. Everyone needs to save, to share, to sacrifice, to make adjustments. To do this and still be cheerful is one of the biggest contributions one can make toward the high ideals of life we have long struggled to maintain.

## Questions for Discussion

1. How has your family curtailed the use of the automobile?

2. Have you changed any of your shopping habits?

3. In what other ways can you visualize that we may have to change our habits to fit in with the war program?

# *Literature*

## The Bible As Literature

Lesson 2

### BACKGROUND OF THE BIBLE

(Tuesday, November 17, 1942)

(Class leaders should constantly keep in mind that this course considers the *Bible* only as literature, and makes no attempt at theological problems.)

Objective: To present significant characteristics of the geography o the Holy Land and to point out the effect of natural surroundings upon people and their literature.

*Lesson Topics*

1. The geography of the Holy Land.
2. The influences of the natural background upon the life and literature of the Hebrew people.

*Geography of the Holy Land*

John Kelman in his interesting book on the *Bible* says that a journey through the Holy Land is a sort of sacramental event in a person's life. "Spiritual things are very near to us, and we feel that we have a heritage in them; yet they constantly elude us and need help from the senses to make them real and commanding. That is why a journey through the land of the people who gave us divine literature is such a sacred event."

Since most of us do not have the privilege of taking such a journey, we must substitute for it as best we can. Anything that will help the senses make the experiences recorded in the *Bible* "real and commanding" should be brought to our aid. The more vividly we see the Holy Land itself and understand its geographic influences upon the lives o the people who recorded the *Bibl* the more certainly will this scriptu be received with understanding an appreciation, and the more convinc ing will the Christian faith becom

The coloring of a country is im portant in giving a lasting impre sion of it. We remember this gene al aspect as the background again which we see other more importan features of the country. The colo ing of the Holy Land is unusual. W are told that its edge lines are trace in faint shades of varied hues, an that there are strata forming ric brown bands. Other bands are dar red, purple, yellow, and black. Th lower strata are a dominant gra with a bluish tinge, to which the co ored bands give a startling decorativ appearance. Not only is the color o the earth itself remarkable, but s also is that of the vegetation. Jude is said by travelers to be almost in describable in its coloring. On th south is the fertile valley of Hebro with a wealth of orchards and plan tations, north of which the Valle of Samaria winds among rounde hills with vine-covered terrace topped with olive trees. In this par

of the country, the dominating green of the vegetation is broken by patches of dove-colored clay and variegated stones.

The plains of Samaria are often covered with a yellow mist which makes their natural red color seem to resemble a field of blood. This is a memorable phenomenon, since these plains have been the great battlefield of the Eastern World; time and again the ground *has* been drenched with blood.

In Galilee, according to travelers, the color of the limestone formation is intensified by the blueness of the sky, giving a frosted silver effect, especially when the sun strikes the clouds about the white Hermon Mountains covered with snow. Phoenicia, in the main, is also white, though in its higher valleys unusual rocks break through rich, dark soil. These rocks are egg-shaped and a beautiful deep crimson. Tyre, at harvest time, is said to be truly wonderful in color with its yellow grain fields below cliffs as white as marble. In some parts of Syria the delicate colors—yellowish, bluish, greenish hues—are said to appear to have been put on the landscape in thin washes. In other parts, the colors, usually in horizontal stripes, run in vertical strata, spread out like a vast Indian shawl made with cunningly interwoven red and green threads. Even the bodies of water differ in color, the Sea of Galilee being light blue and the Dead Sea light green.

John Kelman says: "'Spiritual' describes the faint dreamlike mountains in the extreme distance from Syrian vistas. East of the Jordan the colors are grey, blue, and lilac. Wild flowers (iris or the lilies of the field) form a carpet near the villages in the spring." He says that the flowers of the Holy Land are of every color; there are scarlet poppies, crimson anemones, blue corn flowers, yellow marigolds, and white narcissus (the rose of Sharon). Even the animal life conforms to the general dainty color scheme. Lizards, for instance, everywhere take on the color of their environment. They may be stone grey, red, or cream. Chameleons and tortoises also adapt their coloring to things around them. They are blue at sulphur springs, brown or slate when on the muddy banks.

Wherever there is one of the countless springs in the Holy Land, there is the brilliant green of the oasis. The Jordan Valley has been compared to a green serpent crawling between pale mountains. "Damascus is a bewitching city of white, seemingly resting on a carpet of dark green velvet, jeweled with minarets of many hues. Stretching out from it are paler and paler shades of rose and yellow, blending into the lilac of the hills." The sun acts as a magician upon Syria. "It makes the mica, which bespangles some parts of the country, gleam like jewels; it throws up bold contrasts of strong light and shadow and at sunset sends a crimson flush on the olive groves and turns the white cliffs to a flesh-colored marble."

Palestine, located in Southwestern Asia, is bounded on the west by the Mediterranean Sea, on the north by the Lebanon Mountains, and on the south and east by the desert. It is a small area, containing only 10,000 square miles. It is 140 miles long and about fifty miles wide. One writer says you could lose it in many of the counties of Texas, and that

standing on the Mount of Olives just outside of Jerusalem one can see the Mediterranean on the west, and the Dead Sea and the River Jordan on the east. From "Dan to Beersheba" is not as far as from New York to Washington. The Mount of Olives is about one-third as high as Mount Timpanogos in Utah Valley which stands 11,957 feet above sea level. Though the Holy Land has bulked so large in history and religion, it is not as large as Rhode Island.

George H. Armstrong says: "In its physical configuration Palestine is an epitome of the whole world." The great variety of climate and natural features produces a corresponding diversity in the plant and animal life. There are said to be 113 species of mammals, 348 of birds, 91 of reptiles and Amphibia, and more than 3,000 kinds of flowering plants.

Is it any wonder that one of the striking literary characteristics of the *Bible* is its beautiful figures of speech drawn from nature?

In many ways this country is a land of contrasts. It is shut off from the rest of the world, yet the great highways of the East pass through it. On the south and the east the desert borders it like a wall of insulation, as does the almost unnavigable Mediterranean on the west. Besides these natural barriers, it has many mountains with deep, abrupt gorges which make intercourse very difficult. Yet it held within its confines the highest civilization of the Old World.

### *The Influence of the Natural Background Upon the Character of the Hebrew People*

In a study of any great literature in which human beings are revealed in their relationships to each other and to their physical world, the natural background of the story or drama is important. The influence of geography upon the destiny of the Chosen People is particularly striking. The smallness of the land and its isolation developed characteristics among the Hebrew people important to their contribution to the world. Had Palestine taken on ordinary cosmopolitanism, had it been subject to closer contact with influences that would have made it narrow, stubborn, and inhospitable, the story of the Chosen People would have been vastly different.

In Chapter III of *The English Bible as Literature*, Mr. Dinsmore discusses most interestingly the influences of the surroundings upon the literature of the Chosen People. He shows how the strength of the hills, the tang of the upland air, the broad horizons energized the wills, stimulated the imaginations, shaped the character of the Hebrew people, how religious beliefs and expressions were natural under the circumstances; how inbreeding and the discipline of earlier years of nomadic life developed a virile people able to perform the task God had given them.

The isolation of the Latter-day Saints, God's chosen people of modern times, there in the valleys of the Rocky Mountains, presents a significant analogy. Could the Latter-day Saints have worked out their unique destiny had they not in those important, formative years of the early existence of the Church been separated from the rest of the world? Does this thought perhaps throw a new light upon the persecutions

hich drove them into isolation? Dr. Philo Buck in *The Golden hread* says: "The early Hebrew rided himself upon his desert ori- in and mode of life. He was a Bed- uin who could not forget the aris- ocracy of the desert nomad. . . . By fortunate series of circumstances e was later forced against the great ade route between Babylonia and gypt and thus brought into contact ith old and settled cultures of the orld. . . . It was a fortunate site ese Children of Israel chose, but ne of deadly danger; for they must e strong to hold their position; and wars between Egypt and Babylon- were not infrequent, the Hebrews arned the misery of a small buffer ate between two powerful rivals. alestine was the Belgium of the ear East." Doctor Buck continues ith an interesting account of the imb to national greatness of the ebrews, their short but brilliant eriod of national superiority. He ows how the political and econom- changes through which they assed because the motive for much f their best literature. But he also mphasizes the fact that through eir entire history the Hebrews ever forgot the isolation of their esert origin and the simplicity of eir life then, during which time ey developed their great personal yalty to the Hebrew God, Yahweh. Kings and a landed aristocracy and e luxury of the settled life and the w impact of the surrounding Pa- nism were ever felt to be a stain the original purity of the desert anners. Luxury was always synony- ous with sin." They considered emselves a people "set apart."

In like manner are we urged to nsider ourselves, if we are to per- form the work of the Lord has given us the privilege of doing. We, as they, must not forget our heritage which has made us "a peculiar peo- ple," a people "set apart" from the rest of mankind for a very special mission.

The *Bible* reveals the unfold- ment of the people and shows the influence of geography upon that unfolding "way of life." Doctor Buck says: "Their finest poetry is always inspired, not by the ways of men, but by the majesty of nature and its mystery." Following is one of the many examples which might be quoted:

"The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language,
Where voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world."
—(19th Psalm)

We see the influence of environ- ment upon the poetic imagination when the singer turns from the burning heat to the comfort of the oasis and the running brook:

"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pas- tures:
He leadeth me beside the still waters.
He restoreth my soul."
—(23rd Psalm)

This brief discussion has attempt- ed two things: to give some idea of the physical features of the Holy Land, and to indicate that the geography of a country influences the life of the people and the litera- ture they produce.

### *Lesson Helps*

1. Display maps of the Holy Land and point out geographic features prominent in Biblical literature.
2. If possible make a collection of pictures showing the people and typical activities of early life in Palestine. Perhaps someone who has visited the Holy Land can be presented to discuss the country and the customs typical of Hebrew life.
3. Discuss the influence of environment upon the character and personality of different peoples. Illustrate with examples from the Hebrews and the Latter-day Saints.
4. Read excerpts from *Bible* poetry to show the influence of natural surroundings upon literature.

### *References*

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# *Social Science*

## What "America" Means

LESSON 2

(Tuesday, November 24, 1942)

### OUR HERITAGE

"Remove not the ancient landmark, which thy fathers have set."
(Proverbs 22:28)

WHEN we think of our English forebears who settled the shores of America in the seventeenth century, there come to our minds the two colonies: Virginia and Plymouth. The first permanent English settlers in the Western World landed at Jamestown in 1607, and a later group of "adventurers," the Pilgrim fathers, were driven by chance of wind and ways to land on the coast of Massachusetts. They received the royal promise of freedom to worship God as they pleased. Thus was established the beginning of England's colonial empire in the New World; and the local self-government of the people in their small towns and communities was destined to develop the American commonwealth.

As we Americans come to see the value and importance of our country, its beauty, and the ideals and heritage of the people, we discover that the roots of our civilization are elemental traits—good will, neighborliness, courage, tolerance, open-minded inquiry, patience. A people rich in these qualities will develop art, science, industry, government. These finer underlying traits are ac

ired in the intimate, friendly orld of the family and the small mmunity. "It is the seedbed of ciety," as a writer in the *Atlantic onthly* recently pointed out, and nly as such traits have opportunity grow in the kindly, protective elter of family and small comunities, where there is intimate acaintance and mutual confidence, they become vigorous and mature ough to survive."

Naturally, the soil had to be conered, and agriculture was the first dustry developed. The chief prodt was corn, the cultivation of hich was learned from the Indians. became the staple product of the lonists; it is the staple product of nerica today. Agriculture meant e conquest of the soil, and during r entire pioneer history the work subduing the wilderness continued with fervor. Agriculture has en the basis of our material lives, d upon the foundation so securely d the nation has erected its superucture of industrial and cultural e.

From the beginning of human story, man has tilled the ground, d an old Persian proverb says: Ie who sows corn, sows righteousss." We read in the *Bible* that ijah's home was in the remote disicts of Gilead, and he found his ccessor, Elisha, in northern Israel owing with twelve yoke of oxen. he Hebrew race was one of the rugd, virile sort produced on the farm, ing the soil, planting the vine, lowing the sheep—all of which ded to their love of God.

The subject of "Our Heritage" is ade doubly interesting because of e many foodstuffs that were given our forebears by the American Indians. American archaeologists tell us that our debt to the Indians for their gift to civilization of maize and many other foods is something that Americans should greatly appreciate. In a little book of big accomplishments, called appropriately *Givers of Life*, Emma Franklin Estabrook of Chestnut Hill, Massachusetts, gives us arresting facts. She quotes Doctor Spinden: "The annual value to this country alone of food plants, forty-five in all, brought to cultivation by the farmer Indians, largely of Peru, is three billion dollars." Quoting rather freely from Mrs. Estabrook's book and others, let me summarize: "All of our important food plants come from the Indians. Corn alone took the patience of centuries to develop from a wild grass no larger than a head of wheat. The corn now raised in six colors by the Indians of the Southwest is of unusual size; it is prepared by the women into fifty-seven different dishes and is eighty-five percent of their food. We white Americans are not indifferent to corn. To mention the commonest vegetables used, we list potatoes (sweet and white), beans (lima, string, and kidney), pumpkin, squash, peppers, tomatoes, artichokes, okra, and avocados. Concentrating the sap of the maple tree and corn stalk gave them maple and corn syrup, and maple and corn sugar. In medicine, the Indian discovered that witchhazel leaves eased pain; that by chewing the leaves of a plant called coca and allowing the saliva to run into a wound, anaesthesia was produced. From that came modern isolation of cocain, used in dentistry and surgery. The Indians of New York used trees, herbs, and

plants, to the number of one hundred and fifty, for medicine, food, and cordage. From the Indian came tobacco. From him also came cotton which he raised for his hammocks and garments and wove on a hand loom with a technical skill in hand weaving never equaled by the white man. We are indebted to him for rubber—this to the Indian of Peru. He was a highly practical chemist but did not know it, as instanced in two of the world's finest dyes, black and red: He boiled wild bees plant until it became a paste, furnishing the world's finest black; he cultivated a tiny insect using the red liquid from its body in producing cochineal, a scarlet dye of great beauty. We are indebted to him for legends of great beauty; art, also. In his *Epic of America*, James Truslow Adams says he considers the Indian trails their greatest contribution. Considering the difficulties, size of the country, hills, mountains, lakes, rivers, and forests, it must have taken the patience of centuries to locate them. Thousands and thousands of miles are clearly marked out over the entire continent, chosen in a manner that would have done credit to a modern engineer.

You see our twentieth century civilization has much for which we should thank the "Givers of Life."

WHILE the people from Europe in the seventeenth and eighteenth centuries came to America for religious freedom, another ruling motive was the desire to enjoy the security of a home. Religious sentiment lies very closely to the hearthstone. The home-building instinct of the American people has been a powerful factor in creating a love for good government, which results a ways in a greater love for God. Th spirit is typified in the lives o George Washington, Thomas Jeffe son, Abraham Lincoln, Brighan Young, and others. The homes o all these men were typical of th poor in their day, except, possibl that of Washington. Their house were built of logs, the chinks daube with clay and the roof thatched wit long grass. Among the books on th "parlor table" were the *Bibl* Young's *Night Thoughts*, and Bun yan's *Pilgrim's Progress*. Salt mea and bread were the principal food But they were homes, the center of religious life and faith.

The idea of educating the chil dren and youth prevailed among th American colonies from the begin ning of their history. The first schoo in the colonies was the College o Henrico, in Virginia, which was de stroyed by the Indians in 162 Within a few years after the Pil grims came, schools were maintaine and the New Englanders were s anxious that their children shoul learn to read and write, that th Massachusetts General Assembl took the lead in constructive edu cational legislation, and the law passed by that body in 1647 is re garded as the most important schoo law in American history. This law required every township having fift householders to provide a teacho and a school building where th children were to be taught to rea and write. When a town grew t one hundred families, a gramma school that would fit the youth fo college was to be organized. Eigh of our greatest colleges were founde before the American Revolution.

The idea of community work

where all the people got together, is characteristic of all the first communities in American life and history. This was particularly true in New England and Utah in the days of pioneer development. A few days before the Pilgrims landed on Plymouth Rock in 1620, they drew up a document called "The Mayflower Compact." This brief statement of government embodies the very spirit of democracy and liberty. It reads:

In the name of God, Amen. We, whose names are under written, the loyal subjects of our dread Sovereign, King James, by the grace of God, Great Britain, France, and Ireland, King, Defender of the Faith, etc. Having undertaken for the glory of God, and advancement of the Christian Faith, and honor of our king and country, a voyage to plant the first colonies in the northern part of Virginia, do, by those presents, solemnly and mutually, in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid: and by virtue hereof, to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, offices, from time to time as shall be thought most meet and convenient for the general good of the Colonies. Unto which we promise all due submission and obedience. In witness thereof, we have hereunto subscribed our names at Cape Cod, the 17th of November, in the year of the reign of our sovereign Lord, King James of England, France, and Ireland the eighteenth, and Scotland the fifty-fourth, Anno Domini, 1620.

In the early days of Utah, the New England town government was adopted. Communities were Church communities where all the people took part in making the civic laws, for their religion bred in them fundamental ideals of civic life. The old New England town government was the most democratic and best form of local government that was ever developed. Meetinghouses became the social and religious centers of the communities. Here were the dance, the school, and the theater. Here the people met to worship God, which was fundamental to the fine, cooperative life in early-day Utah.

The American people from the beginning inherited fine ideals of life, and the pioneer history of our country is the story of the development of agriculture, the home, the church, the state, and the school. These are the fundamental institutions of American civilization.

## *Topics and Questions For Discussion*

1. It will be interesting for every reader of this lesson to find references in the *Bible* concerning agriculture. Refer to Isaiah 35, for example. What great contribution have the pioneers to Utah made to agriculture?

2. What have the Indians contributed to our agricultural history? Try to find information concerning the history of maize or Indian corn. What foods did the Indians make from maize?

3. What were some of the characteristics of the pioneer home in America, particularly in Utah? Why were the family groups deeply religious?

4. What was the New England town government? (See Young's *Founding of Utah.*)

5. What do you think was meant when an ancient philosopher wrote: "He who sows corn, sows righteousness"? (Corn was a general term and meant any kind of cereal.)

6. Name some of the first universities in America? (Harvard College, Yale College, Dartmouth College, were three of the earliest colleges. They were patterned after the old English universities.) What did the Mormon pioneers do to develop education in early days?

# General Presidents Of Relief Society

(For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science lessons.)

LESSON 2

## Eliza R. Snow

*Second Relief Society President*

(Tuesday, November 24, 1942)

FROM the year 1866 until her death in 1887, Eliza R. Snow was the leading woman among the Latter-day Saints. She presided over all the Relief Societies and, for a time, over all the Mormon women's organizations. She was particularly well fitted for such responsibility because of the blending in her nature of spiritual, intellectual, and practical gifts. The pioneer women who looked to her for guidance thirsted for the spiritual, hungered for the intellectual—"the glory of God"—and would have perished without knowledge of the practical.

While still young, Eliza Snow manifested her versatility. She won first prize for a poem in *Godey's Lady's Book*, a famous fashion and literary magazine. But she had also won first prize at the county fair for the best home manufactured leghorn straw for hats. When her younger brother, Lorenzo, needed his "freedom suit," she made it, and also his military uniform, which he would entrust to no other hands and which turned out to be "magnificent."

Eliza Roxey Snow was born January 21, 1804, in Becket, Massachusetts, the second of seven children of Oliver and Rosetta L. Pettibone Snow. The family migrated and became pioneer settlers of Mantua, Ohio. Miss Snow writes of her parents that "their house was a resort for the good and intelligent of all denominations, and their hospitality was proverbial"; that "their integrity was unimpeachable"; that "they carefully trained their children to habits of industry, economy, and strict morality, and extended to them the best facilities for scholastic education that the country afforded."

In 1829, Eliza Snow heard vague rumors of a new prophet with a new religion. Later she heard two witnesses of the *Book of Mormon* testify that they had seen a holy angel. Her soul was thrilled, but she took time to deliberate. In 1835, the Spirit bore witness to her, and she was baptized.

In Mantua, Eliza Snow's society was sought by people of culture and intellect. She had won recognition for a rousing article, "The Fall of Missolonghi," which event had occurred in the war for Greece's independence from Turkey, and which had stirred another poet, Lord Byron, to take up arms as well as write. Afterward she was requested to write a requiem for ex-Presidents Adams and Jefferson, who died on the same Fourth of July. Always afire with patriotism, she was widely acclaimed for this effort. A literary career seemed assured; yet she forsook all worldly ambitions and moved to Kirtland, where she was happy in her new religion.

This period was a high point in

hurch history. Spiritual gifts were oured out upon the people. They oke in tongues and interpreted. he lame, the blind, the deaf, and mb were miraculously healed. A eat peace and rejoicing filled the arts of the Saints. Miss Snow conibuted generously to the Kirtland emple. She taught a select school r young ladies, and the following ar taught the family school of the ophet Joseph. She was impressed ith the daily life of this great man. e writes: "His lips ever flowed ith instruction and kindness. . . . is expansive mind solved the mysc problem of man's destiny; he was possession of the keys that unked the past and the future, with succession of eternities. Yet in s devotion he was as humble as a tle child. Three times a day he d family worship." (Tullidge, *Women of Mormondom.*)

When the Saints left Ohio for issouri, the Snows settled in dam-Ondi-Ahman, paying in full r two homesteads including the rm crops. The old settlers seemed iendly, but actually had plotted to l to the Mormons, then drive em off and repossess their proper. Millers refused to grind the neat of Mormons, so the Saints rforated tin pails and stove pipes r graters and made corn meal. This ey moistened with boiled pump, adding milk or butter and bak the palatable mixture. When overnor Boggs ordered the Saints leave Missouri, the former owner the Snow property walked in and pudently inquired how soon they uld be out of the house.

In 1839 Eliza Snow reached Nauo. She was one of the group who nned a Ladies' Society. She wrote the by-laws which the women showed to the Prophet who stated that he himself had been planning an organization for women of the Church under the Priesthood only of far greater scope than the one they contemplated. When he organized the Relief Society in 1842 Sister Snow was its first secretary. She took careful lucid minutes that are of great historical importance today. Sometimes she quoted President Joseph Smith verbatim; and other times she wrote a summary. She wrote many poems and hymns at this time among them was the inspired "Oh My Father!" which she entitled "Invocation."

In flight from Nauvoo Eliza R. Snow kept a careful record of the journey. In spite of physical suffering, such as that resulting from painfully frosted feet, she did her part in the necessary everyday work of camp life, joining the women in washing and making pot-pie of squirrel, quail, rabbit and prairie-chicken procured by the hunters of the company. Unacquainted with animals, she nevertheless drove an ox team. She also nursed a sick companion and son and prepared their meals. Upon arriving at Winter Quarters, she collapsed.

Crossing the plains, she again kept an invaluable record. She mentions the Nauvoo Temple bell which accompanied them—how it awakened the herdsman, called the Saints to prayer, and was used for signaling. (The General Board of Relief Society, for its centennial celebration, is erecting a campanile for this bell on the Temple Square, in Salt Lake City.)

In Utah, there was no formal Relief Society organization until early

in the 1850's. In 1866, Eliza R. Snow was asked by President Brigham Young to help the bishops organize Relief Societies in all the wards and settlements. From 1866 to 1880, she stood at the head of the Young Ladies Mutual Improvement Association and Primary Association as well as Relief Society.

Under Sister Snow's presidency were begun these women's enterprises: the establishment of the Deseret Hospital, the publication of the *Woman's Exponent*, silk worm culture, manufacturing of silk, operation of a woman's exchange store, storing of grain, and the building of Relief Society halls. Other able women aided her.

Sister Snow presided over the women's work in the temples. She was active in the Polysophical Society founded in 1854 to encourage culture and refinement in the desert.

In 1872, she accompanied Brother George A. Smith, her brother Lorenzo and other distinguished persons on a trip to Palestine, to dedicate the land to the return of the Jews. This experience filled each visitor with a sacred happiness, and Eliza R. Snow wrote glowing accounts of it. The party also visited in Europe and were entertained by prominent people, including nobility.

Eliza Snow was a neat, precise person, always a lady, by nature and appearance an aristocrat. Yet sh possessed a deep sense of democrac and humility, and a stern sense c justice and righteousness. She pa ticularly hated dishonesty, decei and hypocrisy. People respected he and came to her with their burden which she lifted. She discovere talent and encouraged it. She was fluent speaker. Verily her heart wa a vessel which caught and held th Holy Spirit, whose influence wa transmitted to her hearers not onl from her lips but from her dark eye which glowed as she spoke, so tha people never forgot them.

She died December 5, 1887, hon ored and mourned by the entir Church.

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"Let love be without dissimulation.
Abhor that which is evil;
Cleave to that which is good."
—Romans 12:9

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